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EDITORIALS: THE DEATH OF THE LILY WHITE DEMOCRATIC PRIMARY — STOICISM, A FORERUNNER OF CHRISTIANITY—SOUTHERN IDEOLOGY AND THE F. E. P. C. FILIBUSTER.

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HOMILETICS

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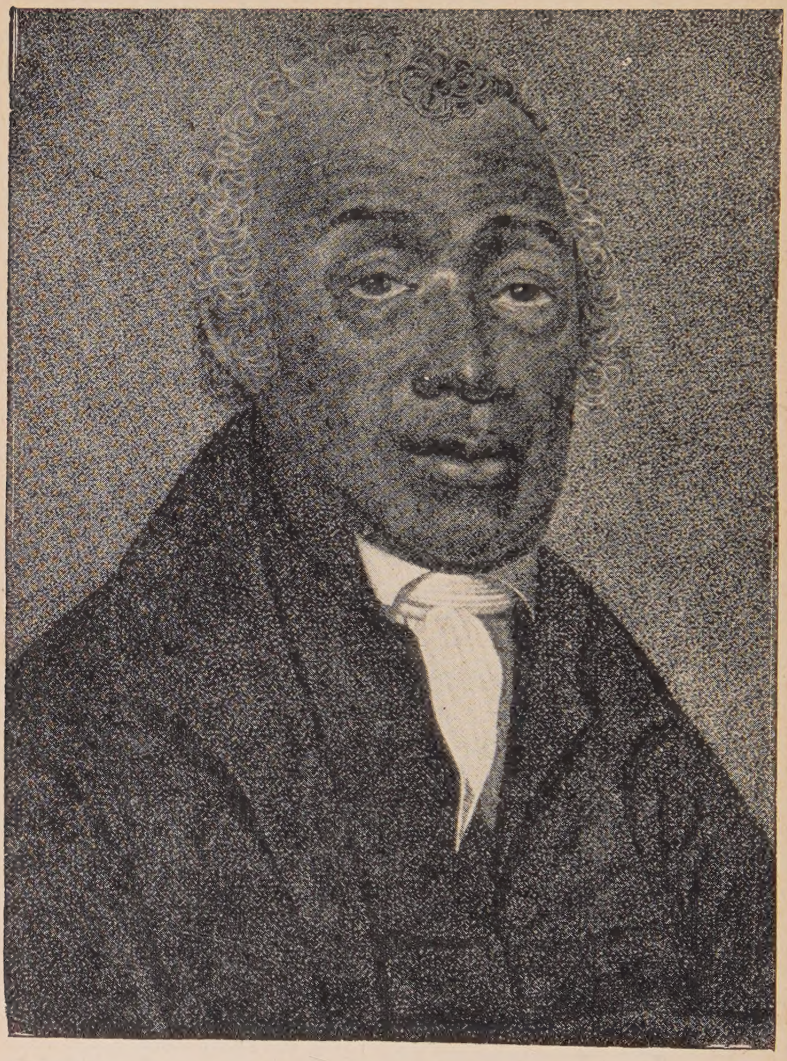

RICHARD ALLEN, founder of African Methodism, born a slave in 1760. Bought the freedom of Negro Religion in 1787 at St. Georges Methodist Church, Philadelphia, with faith and manhood. Established the African Methodist Episcopal Church in 1816, at our first General Conference, held in Philadelphia. Our Episcopal succession is certified by Bishop Asbury's consecration of Bishop Allen.

Bishop Richard Allen—His Works

Written for the Anniversary held at Allen University by the Theological Department,
By Rev. J. E. Beard

1

Born to the world in humble hut,
With swaddling clothes in cradle put,
In slavery's realm he first saw light,
His presence here gave great delight.

2

His master saw him with surprise,
For infant greatness filled his eyes,
His baby cries and restless mood,
Foretold successful, real manhood.

3

The whip upon his back did fall,
(A sad remembrance of us all)
But nothing changed his purpose true,
For this no wicked soul could do.

4

He worked and labored day and night,
In preparation for the fight;
No master's blow, or cruel word,
Could break his will—God's gift conferred.

5

As discontent grew with his age,
He freedom purchased with his wage:
Thus, freedom owing, life was spent
In the great work where unto sent.

6

He preached the gospel everywhere,
A mighty force, a great plowshare;
Till men in hut and log church mean,
The peaceful face of Christ had seen.

7

He preached no logic dry as sand,
His message came like firebrand:
And wicked men like aspen leaf,
Shook in their boots and sought relief.

8

In country waste and city dense,
Churches were built in God's defense;
People were classed and leaders made,
And little salary members paid.

9

'Twas not for money A l l e n toiled,
And naught for lack of money foiled;
For God and souls his true heart yearned
With holy zeal his spirit burned.

10

He from his knees was taken up,
And not allowed communion cup,
While his white brethren sought their share,
Of wine and God and blessings there.

11

True indignation filled h i s breast,
His future history tells the rest:
We see him standing in the street,
With active thoughts of plans discreet.

(*Continued on Page* 33)

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Editorial

The Death of the Lilly White Democratic Primary

By The Editor

From one end of the Southland to the other, the most vile political machinery of modern America, the White Democratic Primary is slowly dying!

In Georgia, the Negroes' fortitude and faith in God, with Father Time, brought Ellis Arnall into the Governor's seat; He is anti-poll tax, anti-Negro economic slavery pro-tagonist, anti-third grade educational systems for white and Negro masses, and in fact, he is just about anti-everything that the old white Democratic Primary has fostered for seventy-five years!

He advanced the idea of lowering the voting age to eighteen years for Negroes and whites; and as a result, over seven thousand registered Negro voters reside in Atlanta alone, with two thousand being in the fifth ward; this ward's vote alone turned the old line Democratic organization's candidate from sure victory to sure defeat; electing Mrs. Helen Douglas Mankin, a political novice, to succeed former Representative Ramspeck, old line white Democratic Party politician, despite the efforts of Ramspeck and his political cronies to place Thomas Camp in his congressional seat!

In Florida, Democratic Party chiefs reluctantly bowed to the United States Supreme Court edict outlawing the South's white primary election system and publicly announced their plan to have two sets of election officials, one for Negroes, and another for whites; the inevitable is accepted that Negro citizens hereafter shall not be robbed of the priceless jewel of democracy, the right of the ballot!

Florida newspapers say that the state Democratic executive meeting held at Tampa found no other alternative than to comply with the court decision giving Negroes the ballot at the polls if they qualify for the state primaries.

The United States Supreme Court has decreed that the Democratic primary is none other than the state primary, since the same election machinery officials are used for both primaries; and in fact, by the very fact of its make-up, the old and defunct white Democratic primary was the state electoral machinery.

In Tennessee the state legislature passed a bill abolishing "the white Democratic primary vote eliminator", the iniquitious

Poll Tax; but a Poll Tax Sheriff took the bill to a Tennessee poll tax court of three judges who perniciously declared the legislative act unconstitutional!

Negroes by the thousands vote in the Democratic primaries of Tennessee. In Mississippi the Negroes are slowly awakening to their ballot opportunities, but as yet, the state of Bilbo, mendacious Eastland, ranting Rankin and company, has not let down the bars even in the face of the Supreme Court's orders. White Democracy dies hard in the Mississippi delta; it is the toughest breed south of the Mason-Dixon line; its educational standards are the lowest in America; its economic standards are poorest; its white men lead all other white men in immoralizing illiterate Negro women! Its injustices are the most pronounced towards Negro citizens!

Texas Negroes long ago fought white Democracy to several draws; and finally defeated the Lilly White Primary in the highest court of the land. Their unquenchable fortitude opened the doors of this anti- racial political organization to all citizens. The American Negro owes the Texas Negroes undying gratitude and everlasting praise!

To show how effective has been the Southern politicians' methods in giving the Southern N e g r o voters their sleeping powders, we point out the fact that in New Orleans where there are one hundred twenty-five thousand Negroes living, there are only three thousand Negro voters! In Birmingham where sixty thousand Negroes live, there are only two thousand Negro voters! In Mobile where forty thousand Negroes live there are less than one thousand Negro voters!

Chairman McCorvey of the Alabama Democratic executive committee recommended that the committee amend its rules to allow qualified Negro voters to vote for the first time in Alabama's history. He pointed out that under the United States Supreme Court decision in the Texas case, Alabama could not legally bar Negroes from voting in Democratic primaries because of color. He recommended that the restriction limiting the primary to qualified "white electors" be dropped; the Democratic executive committee accepted this recommendation.

His observation was that: "As a practical proposition I don't think it is going to make so much difference—certainly not at this time, because there are comparatively only a very, very few Negroes who are properly registered and who have kept up their poll tax." "In Mobile County, for example, we have approximately 19,000 qualified voters, and only about 275 qualified Negro voters. There are a number of counties in Alabama where I doubt if there are as many as half a dozen Negroes on the qualified list of voters."

Here we have a typical attitude of the reluctance of the South towards granting Negroes the ballot. Mr. McCorvey is a leading

attorney in Alabama, and heads the defunct white Democratic primary executive State Committee. Of these 19,000 qualified voters in Mobile County, only 13,000 vote in the primaries; but the lid is at last off, the Negroes have been admitted to the sacred precincts of Alabama's ballot boxes!

In Birmingham Chaplain Terrell, son of Dr. Terrell, deceased, prominent African Methodist Minister, led a long line of returned war veterans to the polls, despite the Birmingham city policemen's attempts to break up the procession by arresting several Negro soldiers; in Mobile, and throughout the South where Negroes were registering by the thousands as white registeration officials, who were the creatures of the dying Democratic Primary clique, used every technicality, subterfuge, and dishonest act in the category of iniquity to stagger Negro registeration; to avoid registering colored voters.

The Editor of the Review, Mrs. Brookens, and Staff Sergeant Brookens, who had just returned from Okinawa and the Mariannas, went down and stood in line "for hours" as white registrants were freely admitted in batches of eight to twelve, whereas, out of a long line of patiently waiting determined Negroes "Two at a time" were grudgingly taken!

The Negroes were grossly staggered! Only four an hour were registered! And every Negro registrant had the Book thrown him! Each Negro was "required" to read a portion of the United States constitution or explain the same, while thousands of semi-civilized white people were registered without question! And the election officials openly coached and aided mentally incompetent whites; some candidates in the forthcoming primary election doing the same.

BUT, when Mr. J. L. LeFlore, Negro city mail carrier of many years most satisfactory services, as executive secretary of the Citizens' Committee of the National Association for the Advancement of Colored People, Mobile Branch, interested himself, along with Negro ministers, in getting Negroes out to register, and in aiding them to fill out registration data, he was violently attacked in the Mobile Press Register, leading white daily, as violating the Hatch act by Milton Schnell, chairman of the Board of Registrars!

Perhaps Schnell's tirade was occasioned because Mr. LeFlore and a group of outraged Negro citizens wired the Justice Department in Washington of the flagrant abuses being perpetrated upon Negro citizens in open violation of the United States Constitution and the United States Supreme Court decision.

Said Mr. LeFlore: "I deny I have violated the Hatch act or federal civil service rules in any manner. I have appeared before the Board of Registrars as a voucher and witness for several colored persons whom I have known for a long time."

"I realize that certain interests resent the activities of colored people in their efforts to acquire the right of franchise as voters in the May 7 Primary. We are not surprised by this apparent opposition to our racial aims. In fact, we anticipated it."

"I repeat that I have not violated any federal or state law in aiding my people to vote."

After the dying white Primary chiefs leveled their guns at Mr. LeFlore other Negro leaders took his place, "for we do not work for Uncle Sam, and we are not subject to the Hatch Act!"

Thus we see the overall picture of a dying political oligarchy that not only enslaved Negroes, but millions of poor whites as well through the Poll Tax curse.

In South Carolina, screaming anti-racial political bigots defeated the repeal of the Poll Tax 69 to 40; they violently asserted that the measure was designed to "ram the Negro down our throats."

The South Carolina Senate has already passed the bill, the House of Representatives defeated it.

Representative Calhoun Thomas of Beaufort County, who led the bitter denuciation of the bill and helped shout it into defeat, said: "Through the medium of the poll tax and adroit manauvering of election officials, we have kept the Negro from voting in our county of Beaufort." "The Negroes are now trying to vote, and I live in the Black Belt of the state where they dominate two to one. I have seen Negro post masters in my county, and I have seen Negro constables—and I am only 42 years of age. "I know South Carolina has been ridiculed throughout the nation for its poll tax on general elections; but if we make it too easy for the Negro to vote, we are going to have a two-party system. We have got to keep the Democratic Party all-powerful."

This South Carolina white Democratic politician frankly presents the picture; he does not sidestep; he tells the truth as to why the South has fought for years in the Supreme Court to keep the white man's Democratic Party in power. They use this political injustice to enslave nearly half of the South's population; they can only remain in power by "adroit manouvering of election of officials", as Representative Thomas has said; in other words, the usual procedure has been to lie, to steal, and to commit injustices in order to eliminate the Negro voters.

But, the significant fact about South Carolina was, not that the House of Representatives defeated the bill, but that there *was* an attempt to allow Negro voters to vote! That forty members of the South Carolina House of Representatives were willing to stand up and be counted in the State made famous by anti-Negro diatribes of pitchfork Ben Tillman and Cotton Ed Smith!

Father Time is truly arranging the funeral programs for the dying white man's Democratic Primary. Old time Negro-phobists' war cries have lost their appeal; the rising sun of new day intelligence in the United States and in Dixie is relegating race-baiting, ballot-box robbery, illiteracy, political oligarchy based on a white Democratic Primary to the junk piles of outmoded institutions. Intelligent whites throughout the South see in the sweeping decision of the United States Supreme Court an opportunity to dislodge this political incubus that has always fostered inferior material as officeholders; that has not only robbed the Negro of his ballot, but has flagrantly corrupted the election machinery of Southern States.

Tennessee's and South Carolina's poll tax votes are prima-facie evidence that most Southern whites are willing to accept the modern viewpoint that the Negro isn't a slave nor a vassal any longer; that he has certain inalienable rights and duties as a citizen comparable to other racial groups; that the Negro has as much right as a white man to vote on the man who is to make and administer the laws that are to govern him; yes, the white man's Democratic Primary is on the way out! I never dreamed that I, or any other Negro living in the South, would ever live to see the day when Negroes would vote in the Lilly-white Democratic State Primary!

Lincoln signed the Emancipation Proclamation; the South lost the Civil War and then won the political war that established their political authority. The Texas Negroes defeated the South's Political Dynasty, after seventy-five years, in the United States Supreme Court, and broke the back of the greatest political organization based on color phobia the world has witnessed!

The twin evil of the white Democratic Primary is the poll tax requisite: it too, must go! Tennessee and South Carolina have shown determination to follow Georgia in outlawing this political child of post-slavery. Alabama's Governor Sparks has recommended its elimination. The American Negro's courage and intelligence, his faith in God, are heralding the death knell of all white primary election machinery!

———oOo———

Stoicism, a Forerunner of Christianity

Continued from October issue to completion.

Stoic Philosophy

(In Continuation)

By The Editor

To the Stoics there was no definite treatment of psychology; they classified science into Logic, Physics, Ethics. Philosophy was like an animal, logic being the bones, sinews; physics, the fleshly parts; ethics, the soul.

Cleanthus extended it to six members; Logic and Rhetoric, Physics and Theology, Ethics and Politics; yet they were supremely psychological, for the study of human nature on its individual and social sides was a fundamental thing; and even their metaphysical speculations had their basis in man's mental constitution.

Psychology runs through all Stoic sciences.

In Logic when it comes to the theory of knowledge or Epistemology, it is markedly psychological.

In Physics, insofar as the universe is conceived as a macrocosm, with man as its counterpart microcosm, and insofar as the substance of the universe is regarded as identical with that of man's soul is found the psychological content.

And it is so in Stoic Ethics; for here t h e y psychologically classify the Emotions, handling moral science by emphasizing the mind's assent as the basis of responsibility and laying the essence of morality in its inwardness, in the agents motives and intentions.

LOGIC:

First of Stoic sciences and so arranged by Zeno because it was considered the propaedentic philosophy, the determiner of mode.

It consisted of three parts, not of coordinate value; they are supposed to have coined this word covering the science of reasoning and Rhetoric, the art of style, and Epistemology, the theory of knowledge.

They have no great accomplishments in sphere of Rhetoric, although Panaetius was of elegant style, and Posidomius or ornate stamp; substance, not form, was the main thing with them, it being of small matter should the grammar be defective or expression faulty if the meaning were intelligible.

It was different with formal logic and Epistemology. Due to polemical debates formal Logic became a necessity with the Stoic; and in the hands of Chrysippus it did effective work.

Epistemology was the most important, for here the Canon of Truth was established; and academic skepticism, with Epicurean hedonism, were rebutted.

It was the understanding of contentions; learning the causes of contentions; condemning the fraud; and ascertaining a rule of Truth to judge arguments.

PHYSICS:

In Stoic physics we have not merely an observation of natural phenomena and laws of nature but, still more, the metaphysical interpretation of the universe; they did not investigate nature in a scientific way up to the full light of science of their day, for this

was a secondary field with them; their major achievement being their cosmogany or Theory of the World; their Theology or philosophical concept of God.

Their physics was primarily Ontological, the science of Being, embracing three entities, God, the World, and the human soul.

Their ethical foundations were their crown of glory scientifically. As philosophy to them was a substitute for living, Ethics was for them a Rule of Life, a way of Living; not merely as a part of a university curriculum but for Good in daily actions; therefore, if men were to be guided in conduct it wasn't enough to teach them to Reason, to harangue, or to speculate.

You may feed the imagination on cosmogony; you may sharpen the intellect on Logic; you may train literary faculty through Rhetoric; but you cannot nourish the soul or produce a robust manly character unless you bring your cosmogony into definite immediate relation with living; and utilize your Logic, your eloquence for the defence and establishment of life directing Truth.

Their earlier Ethics included appetite, good and evil, their effects, virtue, the chief good, primary values, actions, duties, exhortations, and dissuasions. Diogenes and Laertius accredit these divisions to Chrysippus and Archedemus, Zeno of Tarsus.

Though not arranged systematically Stoic Ethics covered the entire field of practical Philosophy.

Thus we discern that the fundamental subjects of present day Philosophy are to be found in this school.

Today there is greater precision, fuller and deeper handling of these problems; a vast advance has been made since the days of Stoicism, but the main concepts continue the same.

STOIC CREED:

Their philosophy was essentially a rule of Living; the philosopher must be a man of simplicity; one convinced rationally of its doctrines.

He must show them in practical life; it was practice before precept.

Not the distinctive cloak and beard made the philosopher, but Life.

He must have wide human sympathies, never despising the plain man; he has a clear duty towards his unfortunate brother.

He must know his business and have a high idea of his vocation, not aiming at praise, but benefitting his hearers.

He must be careful not to offend by careless neglect of his body.

He must guard against repelling people from philosophy by his own personal habits and appearances, especially the cynics.

While all regarded Ethics as supreme, the other two disciplines Logic and Physics were enthusiastically cultivated. The Founders were essentially dialecticians, as well as Ethicists, their moral theory resting on metaphysical principles drawn from a reasoned study of the universe.

The Stoic was a citizen of the whole world; local, domestic and national ties bound him not. Trial brings out the best qualities in a person.

Life itself is neither good nor evil, but only a place for good or evil.

Every one is better or worse from his own merit. Since virtue or integrity is the only good, nothing but the loss of that can be real evil.

——————oOo——————

Southern Ideology and the F. E. P. C. Filibuster

By The Editor

We, the great United States of America, blatantly proclaim to the world that we are a Democracy, thus implying that we are a country of Freedom, Tolerance, and Majority Rule: we say that minorities, by right to vote, cannot rule the majority.

But what a sad spectacle Democracy presented to the world nations which openly flout Democracy and are governed by Governments of Dictators, Oligarchies, Communism, Royal Dynasties, and Constitutional Monarchies; what a travesty on Democracy the United States Senate committed as it meekly bowed to the vicious ideology of ten or twelve Southern filibusterers, who call themselves statesmen.

Just what is a Filibuster? Webster's illustrated dictionary says that "A Filibuster is a free booter; a buccaneer; a member of a legislative body who obstructs the action of that body as by protracted speeches . . . . . one who delays legislation by obstructive tactics."

It goes beyond question that Eastland and Bilbo of Mississippi; Russell and George of Georgia; Johnson of South Carolina; Fulbright of Arkansas; Bankhead and Hill of Alabama; McKellar of Tennessee; and Ellender and Overton of Louisiana are political freebooters and buccaneers of the vilest character, for do they not owe their presence in the United States Senate to the open robbery

of the rightful ballots of seven million poor whites and three million Negroes residing in the South?

Freebooters! Buccaneers! They audaciously pillage and rob ten million politically helpless American citizens of their ballots and then indulge in villifications, rantings, lies and subterfuges such as discussing the Senate Chaplain's prayer, in order to obstruct democratic legislation that would prohibit unjust discrimination by predatory capitalistic interests, or by r a c i a l or religious prejudiced employers of labor; a bill that would lift the economic standards of the South forty percent by compelling big business in the South, the nation's economic problem, to pay all workers the same wage standards.

The associate world nations of the United States have been shocked by this virulent exhibition of Nazism, Facism, and Dictatorship in our Senate by a puny group of leather-lunged American so-called democracy by-products. The question is asked: "How do they get away with such violent uses of anti-democratic tactics in a body whose full voting strength is ninety-six members; in a legislative body where there was clearly a majority in favor of such a democratic bill as the Fair Employment Practice Act?"

There are two vital reasons why a handful of the old South traditional Senators were able to bully ninety-six into submission: first, is Senatorial courtesy which is a questionable rule governing Senate conduct during consideration of any bill; a courtesy that allows opponents unlimited time to speak on any measure coming before the Senate; and the Senate's unwillingness, because of such a courtesy-law, to apply the Cloture Rule, that would limit any Senator's privilege to speak on a single measure up for consideration to one hour.

The other vital reason the Fair Employment Practice Act failed to pass is Southern Ideology: and just what is this?

It is the old traditional South attitude that holds over from Southern Slavery days when Southern Slave barons worked four million helpless Negroes from sun to sun; brutally beat, kicked and killed them at will! Chief Justice Toney of the United States Supreme Court delivered a decision placing Negro slaves on par with mules and cows, by declaring that Negroes had "no rights white men need respect"! That is the ideology of all southern representatives and senators; that is why the South's one hundred thirty-two electoral college votes always go into the column of the candidate for the Democratic party who runs for our President. Mr. Truman need have no fear as to where Arkansas, Texas, Florida, Georgia, Alabama, South Carolina, Tennessee, Mississippi, North Carolina, and Louisiana will stand in the next Electoral College . . they will vote straight!

By straight, we mean, to keep the misnamed Democratic party, now in power, in the White House another four years so that Bilbo,

Eastland, Ellender, Overton, George, Russell, Johnson, Bankhead, Hill, McKeller, Connolly and Fulbright may continue in political power!

The South's ideology hasn't changed towards the Negro despite seventy-five years of educational, economical, social and religious progress. The deep South is still the home of most violent anti-Negro demonstrations in public conveyances, hotels, restaurants, theaters, churches and jobs. The slavery ideology was to work a Negro without wages, segregate him in quarters, house him in huts, keep school houses away from him, prohibit his instruction in the Bible or his indulgence in Christianity, and have him wear brogan shoes and overalls.

Today, millions of southern employers desire to pay Negro employees "cheap wages"; farm barons bewail the loss of plow hands whom they paid the munificent sum of ten to twelve dollars per month.

Millions of Southerners do not think Negroes have any rights that "Southern whites" have to respect; the only term they know to address us is "niggers"; and yet, Alabama boasts of their University of Alabama, and their Auburn; Georgia boasts of Georgia Tech. and the University of Georgia; Mississippi boasts of their University of Mississippi; Louisiana boasts of their Tulane, and their great State University; Tennessee boasts of their University of Tennessee and sundry other great institutions of learning; but the old South ideology remains adamantly the same.

In Mobile, a typical old South economist, Dr. Morley, recently debated the Fair Employment Bill with a Jew, who is a Doctor of Philosophy in social problems, and here is what the old South ideologist asserted, although head of the department of Economics at the University of Alabama: "Legislation effectuating fair employment practices was not feasible for two reasons. First, that the FEPC was attempting to legislate in a special field touched by human nature problems, and second, that it would be difficult if not impossible to enforce."

"Fair employment practice is right and the prejudices that have made them impossible are wrong!"

"But the fact remains that those prejudices are there, and no legislation can remove them, and can only serve to make them even stronger."

Dr. Morley closed his anti-Fair Employment Bill argument with this puerile assertion: "Human nature makes a person fight against what he is forced to do!"

As if this inane reason should cause a Democracy to endure flagrant abuses of its principles; and justify political freebooters to

place political locks and keys upon the doors that would open up economic, political and educational rehabilitation for seven million poor whites and ten million Negroes.

Dr. Morley further argued that American democracy should let racial discrimination matter settle itself! "And then intelligent persons of both groups can discuss their problems, gradually working towards the goal;" . . . and what goal, I pray ! ! !

Just what goal does Bilbo and Russell, and others have for brown America; the same goal that indulged Negro slavery, that approves low wages, a lynching every now and then, and third rate educational standards or none at all for Negroes.

Dr. Dombrowsky, executive secretary of the Southern Conference of Human Welfare in Nashville, Tennesee, told the deep South white audience that the FEPC bill would have been workable because it had the support of public sentiment in almost all parts of the country. He also asserted that all labor unions, almost all religious denominations, and many other organizations supported this bill.

Dr. Dombrowsky rightly put his hand on the truth when he accused the filibustering senators of "avoiding the economic problem to get off on prejudices"; "this legislation was necessary" he said, "to bring the South to the fullest use of its resources."

"Alabama's income is the lowest per capita in the nation with the exception of two states. The south needs more and better schools, more and better hospitals, and many other advantages which it cannot obtain unless the standard of living is raised. The standards of living cannot be raised unless we take advantage of the full technical knowledge and skill of all persons regardless of Race, Color, or Creed", he said.

Let us see: Dr. Morley, eninent head of the department of Economics at the great University of Alabama tells us in conclusion, that the FEPC bill hindered rather than aided war work in Mobile during the war; that the country needed unity now more than ever; that efforts to force compulsory legislation such as the FEPC would only stir up further animosities; that the FEPC bill in force during the war set racial relations in the South back ten years.

Let us see, Mr. Morley: Negro skilled mechanics upgraded at the Alabama Dry Docks Ship Building Company through the War-time FEPC Act broke the world's record in constructing from keel to complete super-structure Liberty ships of ten thousand and more tonnage!

Negro employees all over the nation were able to meet the most stringent tests of labor's war-time requirements; and here in

Mobile tens of thousands of Negro war-time workers showed their appreciation for equal wages and equal opportunities of advancement on their jobs by punctuality, high degree of workmanship, with no sabotage!

Instead of the FEPC bill setting racial relations back ten years, this bill upped the economic South ten years; it has taught the Southern white worker that their economic fight is the same as the Negroes; that they have been used for suckers and gullible victims by the old South ideology politicians;—why in Mobile County alone there are 190,000 inhabitants and only 13,000 voters; in Jefferson County, embracing the great steel center, Birmingham, there are 250,000 inhabitants and only 21,000 voters!

This is the answer to the old South's ideology stand, Dr. Dombrowsky. This is why this ante-bellum social monster continues to thrive, continues in power, continues to keep the South poor, and is able to reduce Alabama's economic rating to third to the last!

That is why Bankhead and Lister Hill, Bilbo, Eastland, Ellender, Overton, Fulbright, Rhodes Scholar, Russell and George, are able to clutter up our highest legislative body with outmoded political, social, economic, and educational ideologies.

But, thanks be unto God, who "moves in mysterious ways His wonder to perform", the masses in the Southland, white and black, are rapidly becoming politically and economically conscious of the nefarious old South ideology by which the white classes rule the white masses and the Southern Negro by keeping them divided politically and economically.

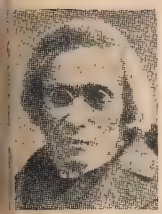
More and more, able scholars like Dr. Dombrowsky and Dr. Will Alexander among the whites, along with the three thousand six hundred intelligent white signers of the petition supporting the FEPC bill presented during the filibuster; more and more white labor unions are admitting Negro joiners and working with Negro laborers instead of refusing to labor on the same job with them; more and more people who shall constitute the new South ideology are waking up among both racial groups to the hocus-pocus of the old South ideologists that has enabled a hand picked group to control the South's political destinies that has made it possible for a handful of Southern farm and industrial barons to fleece the richest part of America, the deep South!

Rejoice in the LORD *O ye righteous*: for *praise is comely for the upright.*

Praise the LORD *with harp: sing unto him with the psaltery and an instrument of ten strings.*

Sing unto him a new song; play skilfully with a loud noise .

At Wilberforce Every Stone Radiates Friendship; Campus As Refuge From Quarreling World



BISHOP DANIEL A. PAYNE, the founder of higher education for American Negroes. Born a slave in South Carolina. Jailed for teaching South Carolina Negroes. He was ninety pounds of holiness and manhood. Bought Wilberforce University for $10,000.00 on faith and without a dollar cash! He proved to American civilization that Negroes passes intellectual abilities comporable to other racial groups.—*Editor's Note*

An Ohio college with an unconquerable heart — that's Wilberforce.

A university whose every stone seems to radiate friendship —that's Wilberforce.

A student body whose lighthearted gaiety challenges the somber disillusionment of the dawning atomic age— that's Wilberforce.

A faculty whose splendor of spirit outshines the vain pomp and glory of the world—that's Wilberforce.

A community of healthy thinkers, doers, believers—that's Wilberforce.

Oldtimer, are you sick of this fretting, quarreling, fighting world? If you are, take a day off and drive over to the Wilberforce campus on State Route 42, four miles from Xenia. Talk with the Wilberforce officials, the faculty and the students. If a day like that doesn't lift your depressed spirit, you may as well forget Florida, for you're already dead.

Now celebrating its 90th year, Wilberforce university, with pardonable pride in past achievements, faces the future with a strong and active faith. Its doors are not shut, its lights are not out. Wilberforce typifies the American spirit — it believes "neither border, breed nor, birth" can permanently stymie the human spirit. In baseball lingo, Wilberforce has its eye on the ball.

Named for one of humanity's great liberators, William Wilberforce, this university, with its college of liberal arts and sciences, its college of education and industrial arts, and its Payne Theological seminary, draws students from 36 states and several foreign countries. In September, the school was obliged to turn away 1500 applicants because of its limited facilities. The present student body of approximately 1300 can't be increased until new buildings, definitely envisioned in postwar plans, are erected. The faculty, now numbering 100 well-trained men and women, also will have to be increased. The Wilberforce faculty incidentally, hold degrees from the best American and foreign universities.

A LITTLE SURVEY of the college equipment suffices to reveal four pressing needs—a new science building, a new library,

a new gymnasium and two new dormitories. Wilberforce, however well-schooled its faculty, cannot be expected to give its students the right kind of training in the physical and biological sciences under the cramped conditions that now prevail. Nor can it offer first-class opportunities for study and research until the state or some private benefactor constructs a new library. Happily, the college is making the most of what it possesses, but that fact should not blind the public to the need for new, modern equipment. Something must be done about a new gymnasium and swimming pool.

The same may be said for the dormitory projects. Wilberforce students have the same rights as other students to comfortable quarters. Housing of students there should command attention of those responsible for allotting funds to state educational institutions.

Although Wilberforce was founded by the Methodist church and was subsequently taken over by the African Methodist Episcopal church, the state established a combined normal and industrial department on the campus in 1887, a department which later became the college of education and industrial arts. Wilberforce is one institution to which both the state and the church make annual contributions. Its beautiful wooded campus of 400 acres awaits further development under the management of a joint executive committee representing three governing boards, one each for three divisions of the university.

FOR HALF A CENTURY supporters of education for Negroes have differed in their fundamental philosophy. The Booker T. Washington school of thought has wanted this education centered primarily in vocational studies. The W. E. B. DuBois school has argued for the broader cultural type. Wilberforce, alive to its students' vocational and cultural needs, has worked out an effective synthesis of the two views. A Wilberforce graduate knows how to make a living, but he also knows how to live richly in the process.

THE MORALE of an institution stems from its leadership. Wilberforce is fortunate in that its president, Dr. Charles Harris Wesley, is an educator whose intellectual acumen and common sense are adequate to meet the peculiarly exacting burdens of his office. A graduate of Fisk university, he holds the Master's degree from Yale and the Ph.D. degree from Harvard. Besides these, he holds numerous honorary degrees, enough to turn the head of a less humble man.

Dr. Wesley doesn't talk about himself—we learned about him from other sources. He's an author of historical treaties and a first-rate public speaker. His recent convocational address, "The Look Forward," ought to be read and pondered by everyone interested in American education. Better than all these scholastic accomplishments in his humanity. A conversation with him reveals his head is screwed on straight. Further material development of the college he sees as an absolute necessity but that "will not be the glory of

Wilberforce," and he hastens to point out "its glory must ever rest in the spirit which it keeps alive in its alumni, its faculty, its students and the people whom it serves."

HEAR HIM speak on education:

"In general, our colleges have emphasized physical knowledge, physical science, research and experimentation in materials which have given us an improved social order but it is now one-sided. If we neglect the other side of our education, mankind will face another dark age . . . It was not the German worker but the educated German who, with his arrogance, heaped the world in blood. It was not the Italian peasant but the educated Italian who, with his faithlessness, planned the rape of Ethiopia. It was not the Japanese laborer but the educated Japanese who, with his treachery, led in such tactics as the Pearl Harbor attack. It was the educated among the German and Japanese military who planned and permitted the barbarism, brutality and beastiality of the prison camps which horrified our contemporary life. Their entire system of education organized as it was on a foundation of falsehood and misrepresentation of the past and the future, is a good example of a wrong thing to do in education."

PRESIDENT WESLEY stands upon a rock of moral judgment and religious conviction against which the storms of controversy beat in vain. His strength is "as the strength of 10 because his heart is pure."

INCOMPLETE as this story must be, we would err did we not mention Dean James H. Robinson and Dean Gilbert H. Jones, holders of the coveted Ph.D. degree from Yale and Jena (Germany) respectively. These oldtimers guide with gentle dignity the students in their respective divisions. They have lived long enough to know that many contemporary educational proposals are mental hoboes with a new hair-do and manicured nails. Like their younger leader, they see life and see it whole.

Equally experienced and urbane is Dr. Harry Munson Lackey, who keeps a watchful eye on student and faculty health. Tawawa hospital and clinic, whose name reminds the visitor of the famous Indian springs in the hills round-about, is equipped with an X-ray machine and other instruments to reveal the students' physical status. Every Wilberforce student gets a thorough physical examination.

THE FEDERAL GOVERNMENT maintains a student military unit on the campus. Lt. Col. Allen H. Foreman, who served as commanding officer of the First Tank corps in World War II, is the new commandant.

Our mind keeps reverting to the Wilberforce students. Middle-aged Americans ramp and rage about the beautiful coeds and the Greek gods who trod the American college campus. Well, Wilberforce has its share of dimpled beauties and muscular young men. The visitor inevitably feels that among them are hands that could "sway the

rod of empire or wake to esctasy the living lyre."

But better than their looks is their friendly response to anyone who approaches them in the spirit of our common humanity. They are worthy children of a great democracy, children of whom America will some day be proud. Their performance in society will validate their right to the common privileges of citizenship. —*The Dayton Daily News, March* 3, 1946 *Edition.*

THE NEGRO CHURCH and NEGRO CULTURE

By Bishop R. R. Wright, Jr.

BISHOP R. R. WRIGHT, Jr.

I must apologize for the use of the term "Negro Church". There is the Christian Church, of many denominations; but there is no denomination or organization called "The Negro Church." On account of American race prejudice nearly everything here is designated by so-called racial divisions which lead to an unscientific and un-Christian segregation of humanity into color categories. This has become so embedded in the thinking of the American people that the shortest identification for a certain group of Church people is the "Negro Church." There is, however, as I have said no denomination or organization called "The Negro Church" and no individual church of which I have knowledge is called the Negro Church. And the adjective Negro represents no essential quality of the Christian Church such a shade of doctrine, a peculiarity of polity or of rites and ceremonies. However, in accordance with current American thinking, I will use the term to denote all of these churches, in which people called Negroes form the predominating number of members and worshippers, which are joined together not by any formal organization, with different doctrines, different polities and methods and history. The only thing in common they have is that their members are chiefly dark skin, known as Negroes in America.

Thus the "Negro Church" would include the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, A. U. M. P. Church,

U. A. M. E. Church, C. M. E., National Baptist Convention, U. S. A., Incorporated, and National Baptist Convention Unincorporated.

American thinking drives Negroes outside of the pale of Christianity into the group I have designated.

In considering this stupendous development, I make bold to state my thesis that the so-called the *Negro's Church has been the largest contributor in America to the development of what may be called the Negro Culture.*

What is Culture? When I refer to Negro Culture I mean that state of civilization which is the result of the cultivation of the Negroes' natural desires, and talents, to make him fit into the larger community of which he is a part. I refer to the training of the Negro in the field of education, art, religion, music, literature, labor, industry, business, family life, law, and other fields which give the group its standing in the larger American society.

There have been many forces which have helped and are helping to transform the African slave and his descendents from a fetish worshipping heathen to a Christian and world citizen, and to make him worthy of a place of equality in the Parliament of Man. Of course we all recognize the many sources from which the American Negro has drawn his culture, and freely admit that the church has had no monopoly in developing this culture. But it becomes increasingly apparent to any serious student of history that no single organization or institution has contributed to the Negroes' advancing culture as has the church.

This, of course, is not an unexpected conclusion, for the history of most peoples reveals their religion as the main-spring of their culture. In both Greece and Rome, in Babylonia and Egypt, religion led in the foundation of culture. In Europe, the church, after the fall of Rome, became almost the sole avenue through which culture was chanelled to the people and it was the same during the so-called awakening of the Renaissance. Even though there was much opposition to the church, it was still the church, both Catholic and Protestant, which contributed to the establishment of the great universities, that gave inspiration to the great painters, sculptors, architects, orators, poets and philosophers. It was the Church that gave inspiration to the explorer, like Christopher Columbus, and others who helped to enlarge our conception of the world in which we live. It was to secure religious liberties that America itself was first settled, and the churches in New England and elsewhere which laid the foundation of our new America. Havard, Yale, Princeton, Columbia, Dartmouth colleges, etc. were founded by the Church, and it was the Church that nursed the early beginnings of government, both local and general, in these United States.

So when we say that the Negro church is the chief contribution to Negro culture we are only saying that Negro Culture has been similar in development to that of other peoples.

American Negroes were brought to this country chiefly as slaves from various parts of Africa with a background of many languages, dialects and various kinds of religious observance. Wendell Phillips, in his address on Toussaint L'Ouverture, states that in the little Island of San Domingo of Haiti there were 400 dialects spoken by the slaves, and gives great credit to the genius of Toussaint by saying that he welded together an army made up of slaves who spoke dialects unintelligible to one another. The first action of getting together of Negro slaves was for worship, and the first action for formal organization and the development of leadership was in religion. The first churches were started in the latter part of the 18th century. The first organization to be incorporated under the law of the land by Negroes was Bethel A. M. E. Church of Philadelphia in 1796 and the second organization was the A. M. E. Zion Church in New York in 1800. Long before any secular organization sought the protection of the government by incorporation this was done by the church which furnished the opportunity for leadership, and the first leadership of a local sort was in the ministry, and the people came together to listen to their preachers who pointed them to Heaven, and the first National leadership came when in 1815 Rev. Richard Allen was elected a bishop of the A. M. E. Church and in 1820 when Rev. James Varick was elected as bishop of the A. M. E. Zion Church.

These organizations have continued during more than a hundred years, and steadily grown in numbers, finance and power.

In the acquisition of the English language the Negroes performed one of the greatest miracles of modern times. Long before the peoples of Europe learned English the Africans, born to a language of entirely different linguistic structure, and with almost no kin to English, took on the English language as the fundamental tool of their progress in modern culture. Of course it was labor which was the prime cause for the use of the new language. But the vocabulary of labor was extremely limited. It was in religion that the broader use of English was developed, and new concepts were brought into the Negro mind. And it was in the church worship where these concepts received freest expression. The development of the preacher was not only a development of religion but of the language to express religion. Here oratory, poetry, music and other exalted expressions in a new language was born and the fluency of its use became the marvel of the times. Such ideas as God, Creator, Saviour, Redeemer, sin, forgiveness, Christ, Trinity, Eternity, omnipresent, oniniptence, etc.

The church furnished the first occasion for development of social life. For wherever people gather society is present. After the slaves' hard work, there was relaxation in the cabins for the family and plantation; but the

church formed the beginnings of social life; of cross family acquaintanceships, and gave opportunities for love, courtship and marriage.

As the acquisition of English by African slaves was the greatest linguistic achievement in the New World, so the adoption of the monogamic family by the African slaves descendents was the great socialogical achievement in America. For the slaves came from a polygamic background; they came through the dark ages of slavery with its too great encouragement of promiscuity, when a slave could not even make a marriage contract, or have the ownership of his children, where for profit or whim the slave owner could divide families without the consent of husband or wife, selling one to the north, another to the south, another to the east and another to the west, as he alone chose; where vigorous young men too often had the run of the plantation to empregnate buxom slave daughters, and bare more chattel for an unprincipled master. But it was the church which did most to hold the family together and build a one-man, one-wife marital structure. I can remember hearing an old man say, that when slavery ended, many Negro men left their wives for other women, and many women left their husbands for other men; but that he had been taught that God had joined him and his wife in holy matrimony, and that although he was not bound by law, he was bound by God. This was the result of the church's teaching. As yet no historian or sociologist has told the full story of the development of the Negro family, and the part played by glamorising the marriage with a great church wedding and making it a great social event; by the introduction of family prayer, grace and Bible verses at meals, the baptism of infants, birthday celebrations and by its stand against divorce, and work in adjusting family differences, by the burial of the dead, etc. It is safe to say that the Negro Church was in those trying days and still is, in these trying days, the bulwark for developing a stable family.

The church furnished the first step of the Negro in the ownership of property.

The Negroes were brought to America as servants, even made slaves, and treated as chattel property. But today they are the owners of billions of dollars worth of property. They own millions of acres of land, and nearly a half billion dollars worth of church property. They own more church property than any other cooperatively owned real estate. This is to be expected for it was the church that laid the foundation of property holding. The first piece of property to be purchased by a Negro church was at the corner of 6th St. and Lombard Streets, Philadelphia, Penna., in 1791 which Richard Allen purchased for Bethel African Methodist Church, and to which the first church building, an old blacksmith shop was moved. From this acorn has grown the great number of churches which cover the country. Incidentally this piece of property is still

owned by Bethel A.M.E. Church after 155 years.

There can be no democratic leadership unless a reasonable number of persons are released for liesure, to think and plan for the group. The church furnished the first group of Negroes who could give themselves up to intellectual and spiritual pursuits. Then the teachers followed, and others. But for a half century, almost the entire dependance of the race for ideas was upon the pulpit, and the church became the main forum of the Negro people. Even today this is true.

While other leaders came forward they were mostly what were called handpicked leaders —some person whom the white people of the community put up to lead Negroes and to whom the whites looked for advice about the race. But the church furnished the first group of leaders entirely dependent upon the race, leaders whom the race hired, paid, and also fired when they did not lend aright. Because Negro Church leaders were such leaders they often covered a large territory of leadership, such as politics and business, in which they were not particularly expert.

And yet in the fields of politics and business the race profited by the leadership. The first Negro to go to the U. S. Senate was a Methodist preacher, Hiran R. Revels, Senator from Mississippi, February, 1870. Rev. Richard H. Cain, afterwards bishop of the A. M. E. Church was one of the first Negro Congressmen, a member of the 43rd and 45th Congresses, and Rev. Adam Clayton Powell, pastor of Abysinian Baptist Church is the first Negro Congressman from New York. In the early days many Negro churchmen were members of the southern legislature; among them were such men as Revs. H. M. Turner and W. H. Heard of Georgia, C. S. Smith of Tennessee, all three of whom became bishops of the A. M. E. Church. Today in the Ohio, Pennsylvania, Indiana and New Jersey legislatures are pastors, and leading church laymembers, while the highest ranking presidential appointment in the U. S. is held by a Philadelphia Baptist pastor.

In business the church has furnished the background for many developments. Indeed the church is the largest Negro business today. The first Negro insurance company was started in 1808 by Richard Allen and others in Philadelphia when the first publishing house was started in 1817, and first incorporated in 1855. The Negro Newspaper, "Freedom's Journal" was started the Rev. James B. Russworn, in 1826, who was incidentally one of the first college graduates. The oldest Negro newspaper now in existence is the Christian Recorder and the oldest magazine is the A. M. E. Church Quarterly Review, both of Philadelphia, Penn. The first important items of news interest to Negroes was their church, and thus the church laid the foundation of the fine progress now being made in journalism.

In education the Negro Church laid the foundation. In Bethel Church, Philadelphia, there was a school, and wherever there was a Negro Church in the

North, a school was opened. While Negroes were yet slaves, a university was opened by Bishop Daniel A. Payne of the A. M. E. Church at Wilberforce, O. Bishop Payne had been driven out of his native South Carolina home because he taught school for Negroes, and the state legislature made that a crime. But he came north, entered the ministry and became in his day, (born 1811 died 1893), the greatest single force in this country for higher education of Negroes.

After the emancipation of the slaves, the church became the center for intellectual culture. On Sunday and at night it was used for worship of God, but Monday to Friday for educational purposes. I am one of thousands of the present generation who began their schooling in a church building. I went to school in Harmony Baptist Church in Augusta, Ga. before the city of Augusta provided a school building for Negroes in that section of the city which I lived. I first taught school in a Baptist Church in Waltourville, Liberty County, Georgia, where I received $12 per month from the County, board and lodging from the community. A Baptist family and a Methodist family alternately provided for me. The school ran between 3 and 4 months. Long before the cities and the counties furnished school buildings for Negroes, the churches were on the job. Thousands of Negro church buildings laid the foundation for Negro primary education in the South. And as the Negroes progressed in learning, Baptists, Methodists, and others started high schools and normal schools and finally came the colleges and the universities. Long before the states became college-minded so far as the Negro was concerned it was the church that preached higher education for Negroes and made humble beginnings, usually with inadequate funds and insufficient staffs. The A.M.E. Church took the lead and planted a college in nearly every Southern state. Other Methodists and Baptists did their part and furnished the buildings with a spectacle of predominatly illiterate people. Many of our first colleges were started in the Negro church, such as Atlanta University, Tuskegee Institute, Morehouse College, Bordentown School in New Jersey, before our white friends heard the Macedonian call and so generously responded to it. Of the first ten Negroes who were awarded the degree of Doctor of Philosophy, four were hired by the Negro church schools; W. E. B. DuBois, Gilbert H. Jones by Wilberforce, Pezarie O'Connor in the Methodist Church, R. R. Wright in A. M. E. Church. Moore, O'Connor, Baker and Wright were active pastors of Negro churches.

The first American Negro to be awarded the Ph.D. degree from a German University was Gilbert H. Jones from Heidelberg in 1909, a graduate of a Negro Church school. Wilberforce University became a sort of training ground for Negro educational advance. The first Negro faculty was here; the first Negro woman to teach in a college was here; the first Negro trustees to run a college was at Wilberforce, the

first Negroes who were entrusted with $100,000 of state funds were Wilberforce trustees; the first Negro College president was at Wilberforce, the first Negro Ph.D. to become a college president was here. The Negro church furnished the pioneer Negro presidents, not only for Negro church schools, but for other outstanding institutions as Howard University.

In music, art and literature the church did more than any other group to lay the foundation. The spirituals are America's greatest contribution to music and they were developed in church service, and today the largest aggregation of musical students are in church choirs. The choirs have furnished opportunities for musicians in many varied fields from Noble Sissle, a Methodist preacher's son, Fletcher Henderson, and Cab Calloway in bands, Rosamond Johnson in piano, Hall Johnson and Eva Jesse Choruses, to Marion Anderson, Dorothy Maynard, and others of world renown. In the front of the chorus stage today is "Wings Over Jordan and the Southernairs."

In drama the church started many a youngster off. The oldest theatrical troupe today is the Whitman Sisters who started nearly fifty years ago when their father was trying to build St. Phillips Monumental Church in Savannah. The highest acclaim to a Negro actor was given to Richard B. Harrison of Green Pastures who spent most of his life as a church elocutionist and teacher in a church school, and Paul Robeson, of Othello, the son of a Presbyterian minister, W. C. Handy, famous blues composer, said that the church has done more for music and drama more than all other organizations in spite of the fact that he was put out of church for attempting to play a cornet in the choir.

In New York I was induced to visit one of the most popular plays on Broadway, "Carmen Jones", and who should I find singing the leading roles but a former Sunday School pupil of Philadelphia, and a former student from Baltimore whom I encouraged to sing her first public solo. If one should call the roll of those who have reached fame in music and drama, they would be chiefly those who got their start in the church, which is still the greatest concert hall of the Negro race.

And the same is true of the Negro painter. The first Negro group ever painted by a Negro artist was when Robert S. Duncannon painted the family of Bishop D. A. Payne at Wilberforce; the first opportunities to teach art was in Negro colleges and the greatest Negro painter Henry O. Tanner came out of the family of a Negro bishop.

In literature, the first book published by a group of Negroes was the A. M. E. Discipline.

By the foregoing I hope you have seen that the church has had a great influence upon Negro culture from every point of view. For the past 160 years it has been the over all institution that has influenced Negro life. It has been the market place where every one comes to show

and sell his wares, whether it has been his professional services as doctor, lawyer, actor, musician or more material things such as food, funiture, clothing and houses. Whatever it was the church was the best advertising medicine.

But the church has been the center of inspiration. The great purpose of the church was to save souls, and to help people get to heaven. The greatest theme of song, prayer, sermon or testimony was heaven. "I am determined to make heaven my home"; The Christian testified, and though he had to endure like Daniel in the Lions' den, or the three Hebrew children nothing could change that determination. That was real; that was the end of all of existence; to make heaven one's home. "You may have all the world but give me Jesus", was the soul's real conviction that Jesus, which meant salvation, and the assurance of heaven was worth more than all the world.

In these latter days, the more sophisticated Negroes have looked with a degree of scorn on the heaven going Negroes. All I have to say as a student of history and sociology, is that "Getting to Heaven" was the greatest idea that ever came into the Negro's mind. That sincere desire placed there by the teaching of the church has been the greatest dynamic in Negro life. It made all life here, as a sort of probation for the heavenly life, and as such lifted it to heights higher than any other idea could lift it. It was this idea that gave us Swing Low Sweet Chariot, Steel Away to Jesus and that galaxy of sweet musical imagery that has pleased the world. It was this idea that kept dispair from our doors, that gave us courage to go forward.

If you study the first fifty years after Negro emancipation you will find that it was the group of Negroes who were on their way to heaven who were the leaders of Negro culture along all lines. For they not only developed a faith in the hereafter, but a faith in themselves. They built the Negro schools, extended the churches, built the first small business, fraternal orders, etc. They built the home life, established the code of morals, became the farm owners and were the first Negro entrepreneurs.

The Negro can never pay his debt to the Church.

As we turn to a new period of the post war world, it is well to consider the history of our past, so as to best use its resources for the struggle that is before us.

The Negro Church was born in the idea of freedom, and has been the leader in the fight for larger opportunities for the Negro people. In 1787 Richard Allen and Absalom Jones made the fight for a f r e e church, organized the Free African Society in Philadelphia and urged the people to take their rightful place in the community. In 1816 Richard Allen opposed the formation of t h e American Colonization Society to take Negroes to Africa, and in 1830, he with others, called the first National Negro meeting to consider the economic, civic and political interests of Negroes. Negro churches were t h e meeting

places for abolitionists, escaped slaves and furnished headquarters for the Underground Railroad. Most of our modern organizations, which are fighting for Negro freedom draw their chief support from the church. The N. A. A. C. P. came out of an organization born in an African Methodist Church, with three A. M. E. preachers, and in spite of the hostile attitude of some of its early leaders, that organization drew its first support from church leaders and from principles which the Negro church has preached from the beginning. Only on a background of a hundred years of teaching Negroes that they are equal to all others could such organizations exist.

The Negro Church is the leader of Negroes in self expression and self help. As yet no organization has grown among us that has equalled the church. Twenty-five years ago this speaker told a young man named A. Phillip Randolph who was wasting much energy in criticising the church, to stop criticising the church and start imitating it. Said he, "You are wasting your time criticising the bishops. Of course they are not perfect. Nothing on this earth is perfect. But the bishops and other church leaders have organized 5,000,000 Negroes to worship. These same Negroes have 20,000,000 hands with which they work. If the church needs 25 bishops, labor needs 50 bishops, and an arch bishop. Why don't you organize unorganized Negro labor, and become a bishop of labor; or organize the 10,000,000 backs that need clothes; or the 20,000,000 feet that need shoes, and become a bishop of business, or probably the archbishop of business?"

During these years that have passed Mr. Randolph has become a "bishop" of labor.

The Negro Church is one of the greatest social agencies in America. Long before the term social worker was invented Negro preachers were expert and effective social workers. Mayor Clarkson of Philadelphia publicly commended Richard Allen and Absalom Jones for work during the yellow fever epidemic in 1794, and ever since then the church has been the leader in looking after the sick, the poor, the blind, the orphans and the widows. Most of our private social institutions like our educational institutions came out of the church; such as Frederick Douglass and Mercy Hospitals, Philadelphia, Phillis Wheatly, Kansas City, etc. Long before the probation system was started, preachers and church workers took boys and girls from the courts for guidance. For the Negro Church perhaps more than any other church made Cup of the poor as it is. For the Negro Church knew what Jesus meant when he said "I was hungered and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison and ye visited me."

The heavens declare the glory of God; and the firmament sheweth his handywork.

Evangelistic Approaches Thru Religious Education

By E. J. Odom, *Director, Dep't. of Evangelism, A. M. E. Church*

Thirty or more years ago in our church (and some others) Christian workers, including the preachers, appealed to sinners to accept Christ by stressing the fear of HELL, and the hope of heaven. People, in general, are not reached so easily by these appeals as before. Sinners have been to school.

So, Dr. S. S. Morris, our General Secretary of Religious Education, points out that there are two appeals that abide: the Rational, and the Emotional. Both have been used, more or less, across the centuries for the purpose of bringing men to Christ.

These appeals must be used quite largely in our times. We must appeal to young people's reason—to their minds. "If any man will do his will he will KNOW"—. This is the scientific test—the test of experience. So Jesus was quite scientific on this stand. This is a sound appeal to reason (a rational appeal).

Other passages that support Dr. Morris' contention that our appeals must be rational and also emotional are these: "Walk about Zion", "I am not ashame of the Gospel of Christ", etc. These are Bible grounds that are as "wide as c r e a t i o n and as broad as eternity".

Thus, in Religious Education, we must appeal to the minds of our youth and at the same time have their religion well grounded by that emotional satisfaction which belongs to all Christians.

——oOo——

Chaplain Speaks

By
Chaplain Lamar A. Stroud, AUS

Much has been and fully deserved to be said, about the contribution which the Chaplains have made, and are making to the War effort.

By their presence, precepts, and practice, they are helping to promote a wholesome religious faith among the men and women of our Armed Forces; and upon this high spiritual morale is being constantly and ever more solidly grounded. In addition to this, they are underscoring the spiritual and moral issues involved in our present conflict, and making our people more devoted to the principals to our democratic way of life.

This contribution to the actual past and present prosecution of the war should not cause us to forget that the effects in the post-war world of the Chaplains' ministrations can be no less significant. Of course, this will

depend largely upon our chaplains. Theirs ought to be the task, even now, of tempering base passions and emotions which are the unfortunate products of bitter warfare against a cruel foe, and of encouraging international-mindedness for world cooperation, and of preparing the veterans of this war, for an important part in our future reconstruction; and the younger generation for ethical citizenship in the world of tomorrow . . . .

All in all, the chaplains have done, and are doing, much to prepare them for that role . . . Equally important is the spiritual enlargement as can come to the chaplain himself out of his military experience . . . undoubtedly, every chaplain will emerge after the war a better man and a better minister, better qualified to preach, to guide, and to inspire . . . from his contacts at first hand with the deep vital issues of life, the ultimates of life and death, and the problems of the soul and of human sacrifice, he will become more alive to the personal problems of men and the silent, persistent needs of the human spirit.

Unlike the civilian minister who serves principally his own congregation, the chaplain serves not only his own denomination, but all the men in his unit . . . his, therefore, is a wider responsibility . . . the divisions in humanity looms less large; and our common ground becomes more significant . . .

It is to be hoped that this spirit will be carried over again into civilian life, with every religious leader feeling a responsibility to promote the welfare, not only of his community, but the communities of the Nation and of the world . .

In the realm of the religious and the spiritual, even as of the political and the economic, we need less competition and more cooperation . . We need a greater tolerance and sympathy for the Faith of others . . We must learn to help others in the promotion of their traditional observances . .

This concern for the welfare of other faiths must be more than negative . . It is not enough simply to tolerate, to leave alone . . That is splendid isolation . . We have learned that the most enlightened self-interest coincides with the noblest charity . . Therefore, the old Philosophy of "Live and let Live", once thought very high-minded, will have to be discarded as inadequate . . In its place we shall have to adopt the attitude of "Live and Help Live", implying an active obligation for all of us to promote, and not merely to permit, our neighbors good welfare . . This principle is followed in the Military Service . . The Army and Navy do not tolerate Missionizing, in the sense of inducing people to change their faith; the American way of life does not encourage it . . American religions ought to dissociate themselves from it. .

It should not be our business to turn others from their respective faiths, but rather to encourage them in their loyalty and development . . . The strength of America lies, not in weakening and dissolution of its variety pattern, but in its strengthening and flowering . .

In their ministration and service to the men and women in uniform, crossing all boundaries that divide, Chaplains have a wonderful opportunity to work for the community for all men and a greater brotherhood which shall find expression in the desire of every man to help his neighbor and of every ethical faith to strengthen the others, until we have all accepted the f u l l responsibilities of our citizenship in the Kingdom of God on earth . . .

I have an ever increasing spirit of gratitude to my Heavenly Father for giving me the great privilege of laboring for him in this capacity . . .

——oOo——

Education

By Rev. P. Criglar

Turning the calendar back for several decades, it is with pride that we note the rapid progress of our educational system, in our secular schools, as well as in our schools of religion, the textbooks that make up the curriculum of our schools, secular and religious, today mark time with our streamline means of transportation, communication, and household appliance.

In fact our class rooms are so equipped with facilities today to develop and fashion the minds of students to fit in any circle of society, notwithstanding t h e congested class rooms in some of our elementary schools in many areas. The student who struggles to reach his goal, can reach it, if he or she will but accept the opportunity set before them.

Education in its broad scope and m a n y ramifications, is rather difficult to define. The question, what is education, is discussed daily. We hear it over the radio, in public gatherings, from the pulpit. Its import being so pressing, of late we have divided it into two distinct fields, namely: secular or academic education, and religious or Christian education.

As we look back in turning the calendar, we note there was a time in the yesteryears, when the field of education was confined more or less to reading, writing, and arithmetic, but as we turn the years, and watch the progress of education, we find it has sprouted m a n y branches.

Our system of education is so implemented today, that even the physical handicaps, such as "the blind," "deaf mute" can so equip themselves that they can fit into most any avenue of commercial persuit. Other than the branch of training our hands, developing our minds, another branch teaches physical culture, how to play, how to develop a strong body, how to k e e p healthy, keep fit; further still, after we have been taught how to "read", "write", "count", "play", keep healthy, education yet expands and teaches us how to socialize, and find our rightful place in society, such is the progress of education.

So in its broad scope, education may be termed the process of cultivating our moral faculties to the end that we may understand our relation to each other, and know how to distinguish between right and wrong, plus developing our intellect to the end

that we understand the use of words in expressing thoughts.

Using the words of one of my former teachers, Education is a refining process, a polishing instrument, that knocks off the rough edges of crudeness, "backwardness" complex. "The rough edges of hate! Bias! sophestry; makes one humble, sweet, considerate, graceful, soft and kind-hearted, it makes one a finished product ready for the assembly-line of society.

But in view of the foregoing thoughts, that secular or academic education is a primary factor in developing ones mind. Its sister branch, religious education, holds that one is not a rounded out personality, a fit and finished product for society, without having some religious education and training, (holding that the development of ones moral sense of obligation to society, the highest phase of education).

Christian education finds this basic truth in our present world disorder, holding as matter of fact, education without some religious training, without being motivated by the love of God, for human interest, for brotherhood among men, is a dangerous vehicle which spells disaster to any individual or nation.

Acknowledging the fact of the large percentage of highly educated people among the aggressor nations, and especially among the leading aggressor nation, Germany recently defeated in war, despite the fact of their highly developed and trained minds, in the fine arts, their Ideologies of life were found to run counter to Christian principles and human interest, the result of which leaves them the scorn of the human family in the eyes of the civilized world.

Christian education says to the world, if mankind can be taught to hate, taught to kill, (surely he can likewise be taught to love, taught the brotherhood of man, taught to reverence God; if he can be taught the one, he can be taught the other) (our world is pregnated today with a new vision, and trying to give birth to a better understanding among mankind, and the birth of this new and better understanding is much the concern of the Christian ministry). (Ye are the salt of the earth, ye are the light of the world, saith the Savior, and if ye know these things then happy are ye if ye do them).

Applied science especially in the field of mechanism has made our world a small community, in travel and communication, and the development of this new vision, and better understanding of brotherhood is a challenge to the Christian ministry, and the Christian Church, to help to promote this new crusade of Christianizing the world, calls for a prepared ministry. I am inclined to believe one cannot properly fit into the program of the church today, to do effective work, commensurate with the age and time, without having some academic and seminary training, this thought calls to our mind the words of Paul to young Timothy, (study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.)

God's message to the world today is the same as it was when Jesus sent forth his twelve disciples, Jesus does not ask man to ratify his teaching, nor attempt to amend it, to his disciples he said, as ye go preach, the kingdom of heaven is at hand.

Finally when education, secular, as well as religious, becomes the means of directing man's attention to God "instead of from God", to the end that man may find himself, "know himself", "behave himself." Then we may apply the words of Arthur Weigall, who broke the seal of the three thousand year old tomb of Tu'ank'hames, better known as King Tut, his thoughts were he said when he entered the tomb, I wanted to tell him, that the world still went its appointed way unchanged, that God yet reigned in heaven and earth!

And if there's any meaning to education, it should include some apprehension of, (and feeling for divine) for an educated man will reverence and worship God.

Bishop Richard Allen—His Works

(*Continued from Page Three*)

12

A black-smith shop is quickly found,
With humble frame but plenty ground;
And here with fervent Christian zest,
They served the Lord at His behest.

13

But Allen's name was chief of all,
For to him came the higher call,
To be a Moses strong and true,
Which course he fully did persue.

14

Old Bethel Church—just see her stand
Like the Gibralter in command!—
The mother church, the true and tried,
The towering worth of Negro pride.

15

The numbers grew, the churches spread,
And Methodism lustre shed
That Methodism minus cast,
In which men sing, pray, shout and fast.

16

The church has grown till, like a girth,
It fully buckles in the earth;
And here and there, afar and near.
The Negroes all the gospel hear,

17

But think about the churches fine,
Of every class of late design;
Go walk around and mark them well,
And to the unborn children tell.

18

The Negro College behold;
Enobling truths they now unfold;
They teach the lessons Allen taught,
They give the freedom which he sought.

19
Toussaint L'Overture was grand,
And Maceo took noble stand;
They wrote their names up very high,
We see them blazoned in the sky.

20
But like the doom upon the wall,
Their glory's wanting, praise fall,
When Allen's name, our unique theme,
Is shown in Heaven's Hall of Fame.

21
His monument is most subline,
Unharmed by hoary years of time;
The monument is in our heart,
Uplifting virtue to impart.

22
Whose spirit gave our motto dear
To church and papers now to wear?
"Our Father God, our brother man,
And Christ redeemer" in the plan.

23
'Twas Allen's work and Allen's life,
And all his zeal and holy strife;
The very shoes he learned to make,
Of all this motto did partake.

24
Hail! Allen University!
Thy honor great is here to be
Through eons yet, if thou desire,
For Allen did thy name inspire.

25
What name is that? It constellates
Above the stars of church and states,
A sainted name, a name sublime,
Made brighter by the speed of time.

26
Give room, ye angels, holy made!
And let your glory well displayed,
Be far surpassed in that bright realm,
By that of Bishop Richard Allen!

"THE ENCYCLOPAEDIA OF THE NEGRO CHURCH"

Wilberforce, Ohio

Bishop R. R. Wright, Jr., Editor in chief of *"The Encyclopaedia of The Negro Church"* has announced that the first volume entitled "The Encyclopaedia of the A. M. E. Church" will appear soon. Bishop Wright promised the book in the latter part of 1944. "The paper shortage on account of the war made it impossible to publish the book. I was told by one publisher that "it would take 50,000 pounds of paper. It will be perhaps the largest single volume ever published about Negroes in America". Bishop Wright has been working several years on this Encyclopaedia, and promises to begin at once on the second volume, as soon as the Vol. 1 is printed.

High Churchmen

Dr. and Mrs. Browning Allen have really "taken charge" in Grant's Chapel, Los Angeles, California, where they were sent by that up and going prelate, Bishop Noah W. Williams. Rev. Don Stephenson, the former pastor unsuccessfully tried to destroy "noble Grant's Chapel", after only a year's unsatisfactory pastorate, but Dr. Allen, son of an illustrious African Methodist prophet, who greatly helped to establish our Zion west of the Mississippi, a Kansan of yesterday, was more than able to meet the challenge!

New concrete walks have been laid during the seven months of Dr. Allen's pastorate; and although the former pastor misplaced over four thousand dollars of the church's funds, Dr. and Mrs. Allen have succeeded in settling all outstanding debts through the fine cooperation of Grant's most loyal members; very few left the ship, thank God! There is the newly organized Scout Troop group under the auspices of the Browning C. Allen Brotherhood, and under the supervision of Mr. J. A. Green, Jr. out west where the west is really Scout Master.

West, at Riverside, California, we find Dr. Jesse L. Glover, a man of fine stature, a man with a big soul, a man with indomitable courage, a highly talented musician, and a journalist who wields a mighty pen, and Mrs. Glover, among the finest of the finest, of cultured womanhood.

Our fine church at Riverside has taken on new colors of heavenly benediction since the arrival of Dr. and Mrs. Glover, and their lovely daughters, Selma and Ubertine.

Allen Chapel, Riverside has installed one of America's most modern heating plants, electrically controlled; they have built as an annex, a beautiful ladies' lounge, and a fine pastor's study, this is the Glover's third successful year.

In San Antonio, Texas, Dr. and Mrs. Henry Cooper, with Henry, Jr., are "doing alright by themselves" at Bethel A.M.E. Church, having the cooperation of six hundred thoroughly indoctrinated loyal members. The Holy Spirit is to be found amongst them at all times.

Dr. Cooper is a member of the Financial Board, and treasurer of the Texas delegation.

Dr. B. F. Cooper, able Presiding Elder of Texas, great preacher, has a fine son, who is a valuable member of Bethel A. M. E. Church, Los Angeles, California, Dr. Cincinnatus White, pastor.

Dr. and Mrs. Alfred Quinn, of San Diego, California are at one of the west's leading churches, and in one of America's most beautiful cities.

Our church is of Castilian architecture; the parsonage has every modern convenience. Dr. and Mrs. Quinn have two beautiful daughters, Martina and Dellenda.

The San Diego African Methodists recently tendered Bishop and Mrs. Noah W. Williams a splendid reception, and Dr. Quinn, better known to the rank and file, as "Al", had everything in "high gear."

Mrs. Quinn is a graduate nurse boasting Columbia University as her Alma Mater. She holds a most responsible position at San Diego's leading hospital.

Dr. Cincinnatus White, who has pastored Bethel, Los Angeles seven or eight years and who has built its congregation from less than two hundred to more than nine hundred during this time, is a bundle of spiritual energy. His membership includes some of Los Angeles' wealthiest Negroes.

Mrs. White is a fine personality of queenly dignity.

While Dr. White's guest I stopped with Mr. and Mrs. Barnes, who have a very beautiful home. Mr. Barnes is a retired Army officer.

Dr. George Collins, of Visitors' Chapel, Hot Springs, Arkansas, graduate of Edward Waters College and Lee Theological Seminary, is a thriving center for God and doing grand work.

Recently the editor preached in this wonderful shrine and in the audience we noted the presence of the following High-Churchmen: Dr. S. C. Davis, Greater Quinn Chapel, Detroit; Dr. E. L. Blake, Mother Bethel, Philadelphia; Dr. D. Ormande Walker, Episcopal aspirant and able material, of Bethel, Buffalo, N. Y.; Dr. J. A. Charleston, St. Paul, Detroit; Dr. Carlyle Stewart and Mrs. Stewart, Ebenezer, Detroit; Walter Crider, Flint, Mich.; Dr. J. D. Howell, St. Stephens, Detroit and another Episcopal aspirer who is thoroughly capable; and Mrs. Howell.

Dr. W. T. Eskridge, forthright Presiding Elder of the Monticello District, West Arkansas Conference is one of the church's most substantial real estate holders and able business man.

Dr. Eskridge would redeem our tottering Book Concern from complete disintegration, his highest recommendation outside of his innate honesty and Christian character is his business ability that is amply proven by the great success he has attained in managing his personal material affairs.

Mrs. Eskridge makes all guests feel at home as she dispenses hospitality by the wholesale.

Drs. R. A. King, St. Paul, Jacksonville; S. C. Davis, Greater Quinn Chapel, Detroit; A. O. Wilson, St. James, New Orleans; J. E. Reese, Bethel, Baltimore; J. A. Portlock, Bethel, New York; S. M. Davis, Emanuel, Mobile; G. N. Collins, Visitors Chapel, Hot Springs; H. Thomas Primm, Union Bethel, New Orleans; W. M. Stevenson, Jones Tabernacle, Philadelphia; W. C. Davis, St. Phillips Monumental, Savannah; C. K. Knight, St. James, Savannah; D. T. Babcock, Big Bethel, Atlanta; D. Ormonde Walker, Big Bethel, Buffalo; W. F. Ball, Grant's Memorial, Jacksonville; J. A. Randolph, East St. Louis; R.

B. Barkley, Emanuel, Portsmouth; D. V. Kyle, Avery Chapel, Memphis; G. Horace Jenkins, Quinn Chapel, Louisville, Kentucky; J. D. Howell, Ebenezer, Detroit; Eugene Thompson, St. Stephens, Chicago; A. J. Carey, Jr., Woodland, Chicago; W. N. Reid, Morgan Park; C. A. Williams, St. Paul, Kansas City; S. A. Cousins, Payne Chapel, West Palm Beach; Frank Veal, Brown's Chapel, Cincinnati; Frank Harris, First Church, Pasadena, California; S. E. Kolen, Avery Chapel, Oklahoma City; Cincinnatus White, Bethel, Los Angeles; A. K. Quinn, First Church, San Diego; Browning Allen, Grant's Chapel, Los Angeles; J. B. St. Felix Isaacs; Second Church, Los Angeles; C. A. Williams, Ward's Chapel, Kansas City; J. L. Glover, Allen Chapel, Riverside, California; Wayman Ward, Bethel, Chicago; and Louie Owens, Santa Monica, California are the outstanding A. M. E. supporters of the thriving A. M. E. Review; they are largely responsible for its three thousand five hundred subscribers, other than Annual Conference subscriptions. Thank you, thank you, my brethren.

Dr. and Mrs. Frank Harris were the hosts of Bishop and Mrs. Noah W. Williams during their recent coast trip; the Bishop, a mighty preaching man, was busy expounding the Word from San Diego, up the Pacific Coast to Seattle, Washington, while Mrs. Williams' noble personality uplifted every congregation.

First Church, Pasadena is resplendent in glorious African Methodism; the editor had a grand time therein as the guest of Dr. and Mrs. Frank Harris.

Dr. J. B. St. Felix Isaacs, and Mrs. Isaacs of National Missionary noteworthiness, are doing a herculean work for our Master at the Second Church, Los Angeles; more power to you, friend Isaacs. I shall come again for you and Mrs. Isaacs excel in Christian hospitality.

Dr. J. M. Brown, distinguished westerner, who is a superanuate, continues to preach powerfully, gaining converts for the Kingdom of God; his home is one of the most sumptously furnished on the west coast. Dr. and Mrs. Brown reside in Pasadena and he is the illustrious brother of Dr. Russell Brown, candidate for the Secretary of the forthcoming General Conference to be held in Los Angeles in 1948.

Dr. G. B. Lancaster and W. H. Morris are two outstanding Presiding Elders in the grand old Sixth District, Georgia; they have no superiors in performing the duties of this important office and Bishop W. A. Fountain most honored Senior Bishop has no more trust-worthy cabinet members.

They are General Conference pillars.

Dr. Shelly Lynem, and Dr. Munday are two cogs in our ecclesiastical machinery of the Kentucky Conference, Thirteenth District, Bishop R. R. Wright, Jr., presiding.

Dr. Lynem is a conference leader and one of the church's most able Presiding Elders; he is over the Lexington District. Mrs. Lynem is a lady of great beauty and charm.

Dr. Munday is the able secretary of the Kentucky Conference and a high churchman who is able at all times to uphold the interests of our Zion.

Dr. and Mrs. R. A. King, St. Paul, Jacksonville have that "healthy" Christian hospitality; and they are admirably matched for Mrs. King is a womanly jewel, possessing unusual virtues and talents; besides her many duties as mother, a wife, and an able churchwoman, she serves with distinction on the able faculty of Edward Waters College.

Dr. King is a man who never leaves his friends and he can always "be reached" by the less fortunate. His pastorate at St. Paul exceeds that of all their other great pastors. St. Paul is happy.

Dr. John Alexander, Bethel, Indianapolis, stands out as a tall and mighty mountain peak in the ministry of Allen and by his side labors an inspiring spirit, Mrs. Alexander, a sweet and a fragrant beauty.

"John", as he is known to the group, will revitalize our Church Extension work; he will not merely be an office acceptant, but John Alexander will touch every nerve center of African Methodism with his dynamic personality and with a real Church Extension program!

At Santa Monica, where the blue waters of the expansive Pacific lap the shores of our western coast, we find Dr. and Mrs. Lonie Owens doing the work that makes African Methodism thrive the world over. They are most capable representatives and Mrs. Owens has a wealth of fine talents.

Lonie Owens was my first Presiding Elder back in those days when I labored at Garrett and Northwestern and was a member of the Chicago Conference, he has always possessed an even temperament.

Two outstanding African Methodists in the field of leters were signally honored recently with invitations to serve as guest lectureres by two leading American Universities.

Dr. A. Wayman Ward, who is now building a modern home for Bethel, Chicago, was the guest speaker at Northwestern University, delivering three lectures, and he is 1948 Episcopal material.

Dr. Jonathan Dames was lecturer at Michigan University in a series of very able dissertations, more power to the brains of African Methodism!

THE STATE THE COUNTRY

By J. Francis Baker

We ask very kindly your indulgence while we make this report on the condition of the country as we see it. We are indeed grateful to our gracious Heavenly Father for this glorious opportunity; for our memories are pregnant with the many catastrophies which have swept many, into their graves since we met last, yet, out of all of this we are permitted to join

with these fortunate ones, and ask the question that was conceived within and came from the thankful heart of the immortal Charles Wesley, And are we yet alive, And see each other's f a c e ? The slightest intimation to you of the vast magnitude of this most powerful Country of ours, preclude any attempt on our part at details, then too, we consider the time which you have left to transact the remaining business of this Cnoference, we beg you to briefly consider with us the activity of our country for the past year thru these some of her very useful channels: Political, Economical, Our Race, Education and the Church.

When we speak of politics, we use the term that designates the machinery that governs the affairs of man. Man is a gregarious being as all other animals, and would constantly indulge in many things which are destructive, to his rise and progress; which would keep him to the level of lower animals were it not for government. Politics seems to be the machinery with which government affairs are operated. Men differ widely with the expounding of the principles of government to the extent that birth has been given to many parties; two of which, either one or the other always nominate: Republicans or Democrats.

For more than twelve years the government has been directed through democratic channels; about four years of which found us allied with main and might into the bloodest carnage that has ever been recorded in the annals of the worlds history. This conflict drew very heavily upon every department of our country's mechanism, and threw every department completely out of gear of normal operation. This status was not considered wholesome for the years of peace which are to follow. Thus if we should say with our explanation that the country was in a good condition; some one might think that we are suffering with an over-dose of optimism but all this noise we hear about robbery, strikes, youth delinquency and the like are but the aftermath the clanking, the rattling from the great machineries which are carrying back to normalcy.

The present administration has the arduous task of supressing this lawlessness, and nourishing until it is fully healed of her wounds; and then keep her in the path of righteousness which holds peace and prosperity. For righteousness exalteth a nation, but sin is a repproach to any people. We are wondering today whether this party headed by President Truman who inherited the Office of President through the death of President Franklin D. Roosevelt, will be able to accomplish this great task.

Economics

This is the great question which confronts man; it is vital in its every aspect, it influences the stateman, and inspires the orators and deeply concerns humble minister of the gospel. It is the one great anchor that is swung to all of the activities and actions of mankind; this mighty science that investigates the con-

ditions and laws affecting the production, distribution, and consumption of wealth, or the material means of satisfying human needs and desires.

The economic condition of our country is badly disturbed; the shortage of crops, and cotton the principal product of the south, a failure. Floods, strikes; high cost of living with a possible reduction of wages, have given rise to an unrest that seems somewhat irrepressible And yet, with him who has the eye of faith, and the ear made acutely sensitive by the touch of the Holy Spirit, may see and hear the Master still saying. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedth them.

Are ye not much better than they?

The good Master some times closes the gate thru which we some times are so eager to pass that we may be turned into another direction. If we turn as divinely intended, we shall find another gate leading into green pastures and by the side of still waters. The one all important and essential thing that prepares man for the trying conflicts, is the grace of God; then he may say as did the Apostle Paul amidst his conflicts and persecutions, None of these things move me.

Education

Education is the lever while Christianity is the fulcrum that lifts people up to the state of usefulness in society. To educate her citizens is the uncompromising duty of any state or country and she who fails to discharge this sacred duty shows a derelict before God and man.

To this vital question our state and country have looked, and are still looking wisely; each school year millions of dollars are made available for operation of schools in Texas and throughout the country. Texas may boast of having, if not the best one of the best school systems of this country; especially does it rank above her southern sister states. It is to be woefully regretted that many of our best teachers during the war were forced to leave the system and go to the industrial centers and work for more money because of the meager salaries paid school teachers; we hope this condition will not obtain to any great duration. It is a regretable condition when we recognize that some men are paid more to serve as railroad porters and in many other unskilled jobs than those are paid who are making the men and women of the future. We still have confidence in our school system, and the ability of the men who constitute the various boards which operate them; it is only a matter of time when better legislation and husbandry of the school funds will dispel the gloom and our teachers will be paid a satisfactory wage, and our schools and colleges, and universities will function up to that high standard for which they are destined.

Your committee notes with pride that Paul Quinn College, the pride of African Methodism in Texas is boldly marching onward and upward under the wise leadership of Bishop Geo.

B. Young, the matchless leader of men, and Dr. Geo. A. Singleton, faculty and Trustee Board. The campus has taken on a new aspect with the most modern equipped dormitories to be found on any Negro college campus in the state of Texas. She is again holding aloft the intellectual torch and proving to the world that the great A. M. E. Church under the leadership of Bishop Geo. B. Young is still able to do business at the same old stand made sacred by the fathers of this our great church.

Our People in America

This country is composed of a heterogeneous mass of people from every clime; the most of whom have become citizens. Very likely 90% of this foreign element came on their accord; but we, this race of ours, were brought; and many and varied have been our experiences; these experiences have the more closely interwoven the very heart and complete mechanism of this country. No one will refer to us as a hyphenated American, nor regard us less than 100 per cent for the truthfulness of this statement see record of the last three wars; the Spanish American, World War I, and World War II.

Our worth to this country has been fully tested along all lines for centuries, and the test is still on. We long for an exemption. We have pleaded for an acquittal, but the jury disagrees; and the verdict is withheld; and we remain under heavy bond. Segregation, discrimination, disfranchisement, mal and inhumane treatments at the hands of many arresting officers still prevail in the southern states; and especially is true of our returning soldiers who suffered the horrors of war along with white and other race soldiers. To exempt ourselves from the conditions your committee recommend the Ballot as a weapon, with complete organization of our forces for without organization the ballot as a weapon is well nigh powerless. The ballot is the high court of appeals our great American policies and questions. On the question on freedom and the question of prohibition, no definite progress was made until men organized and executed their will at the ballot box, to the overthrow of slavery and of the rum power. The voice of the American labor would be weak and impotent today if it were not organized and prepared to call to account at the poles those public servants who were regarded as unfriendly to its cause.

There is a lesson in all of this for the American Negro. For more than a generation they have bewailed and cried over their economic, social and political condition. It has gotten them no place. True, aggitation through newspapers and the lecture platform and the radio is beginning to bear fruit in awakening the public conscience and arousing black men to a more stiffened resistance against injustice and oppression. But with all of this, nothing lasting and effective can be accomplished until it is followed by a deepened sense of racial solidarity and a resolute determination to organize for political

action with the ballot as a weapon of defense.

The things that most vitally concern us today are life and liberty, the constitutional law and order, public education, public convenience, p u b l i c decency and maintenance of our honor and racial self-respect, we can get this only by use of the ballot.

Action based on race, or class, should have no place in American public life. This is foreign to the spirit of our free institutions. But since we find it deep seated in the present federal administration, in decisions of courts, and biased unfriendly assemblies, it should be sternly met with the ballot—the only legal weapon at our command. But what shall we do, where shall we begin? With the constable, sheriff, alderman, mayor, governor, congressman, up to the office of President itself, and refuse to support men who are known to be prejudice or unfriendly to our people, try to send him into retirement if he presents himself for re-election.

Post War Program and The Peace

W h i l e the Atomic bomb brought quick surrender of Japan and signing of the Unconditional surrender t e r m s as drawn up at the Potsdam conference it seems that peace is still a long way off. With many difference of the power that be over the control of captured countries, and the fear of the production of the atomic bomb by other countries sow a lack of confidence in the allied powers in reaching a lasting peace and a workable post war program. Your committee regrets to predict that, not too far in the distant future, there will be another war more terrible in its consequence than the one from which we are emerging. Our conutry is not so rich in manpower upon whose loyalty it can depend as to ignore the sustaining strength of more than one tenth of its population. Let the Negro, in patience, bide his time. The world war number 2 served to immensely broaden his opportunities in almost every direction; but when the crucial hour comes for this country to strike again, he will shoulder arms on terms which s h a l l neither insult his self-respect or even again permit the hostile South to submerge him below the citizenship line.

Social

Common afflictions continue to drive us together, whether we like it or not. The Negro must not dissipate his resources, his voting and money. Socially he must keep close enough to his brother to make sure r a c e solidarity. He must learn that his training and education are to be used to help his brother instead of commercializing h i s ignorance.

Dissipation of resources means a divided race. Others take advantage of this weakness to keep the race in servitude. No one abuses that which is organized. Your committee hopes that we are learning to pull together.

The Church

These are tough times. Times that test our faith. The church is the medium through which

the nations must build a new world. We are restless and need the Rock of Ages. The cause of the upheaval and unrest—is sin —men have drifted away from God. We need to create new men, not new machines and explosives. The Negro church has kept the race together. It is the only independent institution he has. The break down of the home is largely responsible for the present wave of youth delinquency. Children have too much money to spend. It will be the task of the church to gather up the fragments of humanity after the races have finished chastising each other and weld them into a nation more pleasing to God. The A. M. E. Church led on by the indomitable and courageous bench of Bishops accepts the challenge and will make her contribution to the same.

Mountains shall sink to plains
And hell in vain oppose,
The cause is God's and must
Prevail inspite of all her foes.

——oOo——

The State of The Church

By R .W. Wisner

We are happy to be living in a Post War World. A time in which the noise of guns have ceased and the flash from their muzzles that produced death and suffering in a wholesale manner.

We thank God for the hard won Victory and pray that we may be equal to the task before us.

Not many weeks ago, daily the headlines brought news from the far corners of the earth of some new devastation visited upon God's Children.

"Radio, Newsreels and Pictoral Magazines displayed a panorama of human misery words cannot describe. Disorganized piles of rubble marked the place where Business, Commerce, Education, Families and Religion had thrived and where people once hurried to and fro in peace and activity. We saw a world in agony, war groggy, starving and disillusioned."

Men and women everywhere were asking this question, many perhaps not open; "Is the God of Christianity and the Church able to draw the world out of the tail-spin and get control of things before it crashes into oblivion and destruction."

Can the situation be mastered by Him who says: "Come unto me all ye who labour and are heavy laden and I will give thee rest."

We your committee on the State of the Church feel that God is the same yesterday, today and evermore. We believe that if we completely loose ourselves in a program of Service for Christ, we, the Church can make a great redemptive impact upon persons and society.

We believe the Church will respond to any courage, characterized by the type of problem to be met and solved through the function of the Holy Spirit.

The Material Growth of The Negro Church

"From the humblest beginnings, out of the deepest need we have built the Negro Church. Have come through storms of depression, atheistic tendencies, educational criticism and bicker-

ing from without and within her gates, but through all this she has lifted her colors as cannot otherwise be done, except by Divine Help and Guidance." Now she stands as a rock as firm and as solid as the Rock of Gibralter against any storm or wave hurled against her. The Church stands as a monument to the undying effort and sacrifices of our people through all ages of their history. Propounded from within by the spirit of the Christ of all Nations.

According to the statistics for churches compiled by Dr. J. Houchina there were around 42,585 churches in 1926. Ten years later the number decreased to 38,303. "Consolidation and abandonment were some of the causes given for this decrease."

According to the same Statistical report, The Negro Year Book of 1942, page 94, paragraph one—of the 38,585 Negro Churches, 4,578 were A. M. E. Churches.

The report states further—"despite the decrease in Negro Churches, Membership increased from 5,203,487 to 5,660,618." Of this vast amount of people who have their names upon the roll of the Negro Churches 600,000 are A. M. E. in belief and perhaps practice.

The property value of these 38,303 churches ranges in the neighborhood of $164,531,531. Of this vast amount accumulated by the ministry and church members, nearly 25,000,000 belong to the African Methodist Church.

The Finance of the Church

Since 1941 the Negro Churches have gathered in more finance than it has ever been theirs to accumulate in any four years of its history. We read reports from every corner of the earth concerning mortgages being burnt, debts of long standing liquidated, rally a success, pastor well paid and so on and so forth. While our boys were dying and bleeding and suffering in every Theatre of War on the Globe—In the Air, On Land, and In the Sea we were able to place our churches out of the lurches of financial worry. What we do with this sacred money must be dictated by the Spirit of Service to others as engendered by the Holy Spirit.

The Negro Church in War

Some months ago an article was written in the "Negro at War" by Chandler Owens.

"The war will dicide whether the Christian Church as an institution will survive. This war will decide whether Negro Americans will have the right to continue their march to freedom or will sink into slavery.

There can be no question as to whether anyone of us stands in this grave World Crisis. The democracy which the United Nations fight to preserve has its deep foundation in the principles of Jesus Christ.

We stand behind our nation and our people for Victory over Hitler and Slavery.

Because we knew the great stake involved in this war, we have lost no time in throwing the full weight of the Negro Church behind the task of mobolizing the Negro People for Victory.

That was why we declared to the President of the U. S., February 17, 1942." "I quote from an address by Rev. W. H. Jernagin, President of the Fraternal Coun-

cil of Churches (Negro) of America. "We pledge every spiritual and material resource at our command, in support of our country in the ideals of freedom and Democracy."

So the Negro Church as an institution took every step possible to bolster morale and to help prosecute this war to a victorious end, because it believed it was the only way under conditions present to further the Fatherhood of God, the Saving Grace of Christ and the Brotherhood of Man. My Christian Friends there are other problems I feel are very vital to the well being of our church program. These are in parts because time will not permit me to go into detail.

1. The crime wave that is over-sweeping our youth in the teen-age.
2. The safety of the American home and family life.
3. To help the working masses in their effort for adjustment.
4. To promote a better relationship between race and denominations.
5. To help the young soldier readjust himself into a normal life of citizenship and Christianity.

We are living in a world of unease and revolutionary.

Hitler facing 30,000 German youth said, "We want you as slim as tigers, fast as greyhounds and as hard as stone." A tame and easy going church cannot win in a world where forces like that are rampant.

"A bigger holier, generation must be developed," says one Christian writer.

The Negro Church must give its people a religion of power, discipline, a undaunted spirit and a love of wisdom and resourcefulness and a desire for adventure.

"Fear, Cowardice, self-pity, cynicism, and pessimism must be cast out. It can only be done by getting a great experience with God.

God waits for "shock troops" that will be the "spear-head" for a religious revolution and awakening," states one writer.

Help us O' Christ not only to understand with our minds but to live out in our lives, thy purpose for the redemption of the world.

"To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will."

We the committee on the State of the Church do beg leave to express in part:

That under the leadership of Bishop Noah Williams, his Cabinet of Presiding Elders, General Officers concerned, School Presidents, Deans, Teachers, Ministers and Members of the Great V, has carried the banner high.

From the Rocky Mountains to the desert country of South West, from the Pacific Ocean to the father of waters that drain the most fertile valley in the United States, African Methodism has not failed. Debts, have been paid, Mortages burned, Churches lifted to higher standards and souls added to the church daily.

Standing on the sacred and bleeding soil of Kansas where the big Muddy winds its way to-

ward consumation. A monument dedicated to the training of workers whose responsibility will be to bring peace to the body, mind and spirit.

Bishop William School of Religion for training of Ministers, Deacons, Nurses and etc.

Bishop Williams, the work you have started there will always be a monument to the vision of your soul, to the sanctity of your memory and the untiring sacrifices of your self, Dr. Helen Armstrong Williams, Ministers, Members and Friends of the V District.

Philadelphia Gets First Negro High School Teacher

MRS. RUTH W. HAYRE APPOINTED TO WILLIAM PENN HIGH SCHOOL

Philadelphia, Penna.

After many years waiting and agitating the Negro race has at last got a regular permanently appointed Senior High School Teacher. She is Mrs. Ruth Wright Hayre, daughter of Bishop R. R. Wright, Jr., and grand daughter of Major R. R. Wright, Sr., Philadelphia banker. Mrs. Hayre will teach English in the William Penn High School at 16th and Spring Garden, in the heart of the city, which has both white and colored students. All the other regular teachers are whites, except one or two temporary colored substitutes. Mrs. Hayre won her place by her high average in the examinations, having stood near the top of the list in both English and French examinations. Mrs. Hayre was an outstanding student in the West Philadelphia High School and won a place in the dramatic group at that school attended at that time almost wholly by whites. She made the National honor society, and won both Pennsylvania state and Philadelphia city scholarships aggragation $500 a year to the University of Pennsylvania from which she received both her Bachelors and Masters degrees in Education. She taught in Arkansas State College, Dunbar High, Dayton, Ohio; Armstrong High, Washington, D. C. and Sulzberger Junior High, Philadelphia. She comes from a family of educators. Her father, Bishop Wright, began his professional career as professor of Hebrew and Greek at Wilberforce University and became president of that great historic institution. Her mother taught Latin in Clark University. Her paternal grandfather, Major R. R. Wright, now active at 93 years of age, taught fifty years, thirty years of which he was president of Georgia State College for Negroes, before he became a banker 25 years ago. Her maternal grandfather, taught over 45 years, and was 7 years president of Clark College, Atlanta, Ga. Mrs. Hayre is married to T. B. Hayre, professor of chemistry at Cheyney, Pennsylvania State Teachers' College, and is mother of Sylvia 5 years old. She is superintendent of the large Mt. Pisgah AME Sunday School and basileus of the Philadelphia graduate chapter of Alpha Kappa Sorority.

CURRENT EVENTS

Campbell College Prosperous

Jackson, Miss.

Campbell College, educational institution of the African Methodist Church in Mississippi is enjoying this year the highest degree of prosperity in its history. In September it opened with a larger number of students than ever enrolled. Campbell's new president, Dr. S. L. Greene, Jr., recently returned from Columbia University, with a M. A. degree, was inaugurated in the presence of leaders of the church from all parts of the nation. Bishop Greene, chairman of the trustee board, announced that for the first time in its history, Campbell College was completely out of debt, and had money in the bank, to begin a new building program made necessary by the increased enrollment. The rumor that Campbell College was closed is erroneous. The college has never been closed. The institution was founded in 1887. It not only has a large plant at Jackson, but over 600 acres of rich Delta land near the colored town, Mound Bayou, and this is completely out of debt.

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The Time Is Now Ripe

In June 1940, the Bishop of the 2nd Episcopal District, Rt. Rev. Monroe H. Davis, saw fit to move Dr. P. S. Moseley from a six-year stay as Pastor of Mt. Zion A. M. E. Church, Roanoke, Va., to Historic Bethel A. M. E. Church, Richmond, Va., to succeed Dr. Howard D. Gregg, who had been elevated to Editorship of the A. M. E. Review.

Dr. Moseley came from a debt-free Church to a congregation that had grown weary of debt as attested by past due interest of $9,243.21. A Church whose spiritual background had been sadly neglected, physical property in a serious state of deterioration and morale at the lowest ebb in the history of the Church.

After finishing the term of 1940-41 and taking an inventory of Auxiliaries, Leaders and Church-workers, Dr. Moseley put on his first effort in the fall of 1941. A $2000.00 rally netted less than $300.00 and to a few discouraged workers, Dr. Moseley uttered the words that, at least, left a ray of hope. THE TIME IS NOT YET RIPE.

The next year, 1941-42 was spent in re-organizing and re-juvenating the different Boards Auxiliaries, weeding out and putting in office Class Leaders, Sunday School Teachers and etc., who had a desire to work, in fact, perfecting an organization, without which no leader can work.

series of conferences with the Church creditors convinced Dr.

Moseley that the liquidation of the debt was possible, in view of the willingness of the creditors to assist in a resonable manner.

This spirit was brought back to the congregation when Dr. Moseley put on his first Bonded Debt Drive in 1943 by announcing that the money raised for Bonded Debt would go for that alone and before he would throw it in a rat hole, he would refund every cent to contributors.

Thus began the slow drive to solvency. The spirit began to be felt throughout the church. The Sunday School became active and financially sound. The A. C. E. League was reborn with a wide awake leader, active workers attended all church gatherings, Quarterly, District and Annual Conferences, Sunday offerings were doubled and attendence increased.

THE TIME IS NOW RIPE.

Thus spoke Dr. Moseley on that historic morning in 1944 when $2000.00 was laid on the table in a single drive bringing the Bonded Debt offering to something over $6000.00. 1945 began with a series of conferences with our creditors, the ultimate aim being the reduction in the debt to $10,000.00, elimination of all interest and burning of the mortgage. This culminated in a private sale of the Church Bonds in July, 1945 and purchase of same for $6,000,00 cash and $4,000.00 in 90 days. 88 days form this date, Bethel laid on the table the required amount and the mortgage was burned December 16, 1945 before a jubilant and happy congregation.

LET THE RECORD SPEAK.

During his administration the following has been collected:

Trustees	$42,894.64
Stewards	12,892.16
Other purposes	21,324.42
Total	$77,111.22

PRAISE GOD. THE TIME IS NOW RIPE.

At the last Quarterly Conference, under the leadership of Dr. I. T. Walker, Presiding Elder, the officers and members voted unanimously for the return of Dr. Moseley and the membership of Bethel earnestly beg our Bishop to give this matter his Godly judgment when the time comes for him to consider appointments.

Done by order of Quarterly Conference.

Thomas L. Walker, Secretary Official Board
Mrs. Celestine G. N. Traynham, Church Clerk.

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African Methodism In Hot Springs, Ark.

VISITORS CHAPEL, GEORGE N. COLLINS, A. B., B. D., PASTOR

By Evanglist Electa J. Bonds

In this first national park set aside by our government there is no greater historic spot than beautiful, debt-free Visitors Chapel with four lovely choirs, pneumatic organ with chimes, Prof. Hovey Henderson at the console. Not only "beautiful for situation" is this Mount Zion, but Visitors Chapel is lovely, altogether lovely—not only for situation, but for SERVICE

and Order of Service, full of spiritual and material progress.

Presiding Elder never ceases to marvel at the par excellent reports given each quarter from the thirty-odd organizations that function like the perfect mechanism of a fine watch. The church is freed from the long-standing debt, thanks to the matchless leadership of Pastor George N. Collins. His untiring devotion to duty has wrought wondrous results. He and his beloved wife and family truly herald a new era in the life of the church.

As a gesture to meet the needs of the young people, more thorough organization is being perfected in the youth departments. In the church school, for example, each teacher has a private room for the unit, thus greatly enhancing the work and entitling the church to be considered as an institutional church. Pastor, officers and members are aggressive in community activities, regular interracial program through the Allen League, promoting Christian fellowship.

Here, through the beautiful services in many ways we learn the truth by which we may live bravely and happily a more useful life. Here we can gain the strength by which to overcome that which is dust. Here we find comfort in our sorrow, courage in our struggles, and joy in our victories. Here we come into union with Christ, our Master and Friend. And so it is, or should be with every church.

GOLDEN JUBILEE CELEBRATION

THE A. M. E. CHURCH AT HOME JOINS WITH THE A. M. E. CHURCH IN SOUTH AFRICA IN GOLDEN JUBILEE CELEBRATION, JUNE, 1946

Message

Our Christian Brothers of South Africa are aware as never before of their innumerable needs in the fields of education, public health, and economic betterment. We must not consider the South Africans passive recipients of alms, to the contrary, they have risen to utilize every opportunity proffered with no small amount of courage and diligence. Many governmental restrictions and racial antipathies limit the Africans in all of their endeavors. On the other hand, the government has gradually made concessions of necessity, these have centered particularly in religion and education.

The African Methodist Church has attained preeminence among the people of Africa because it is considered by them a unique product of a common racial heritage. The Africans, therefore, look to the A. M. E. Church, above all others, as its most articulate agency for guidance and self-expression. Our church in Africa becomes more than the champion for the moral life and enters the social and educational sphere. Much has been ac-

BISHOPS OF SOUTH AFRICA

BISHOP FRANK M. REID
15th Episcopal District

BISHOP GEORGE W. BABER
17th Episcopal District

complished through the fruitful labors of our Bishops Turner, T. P. Coppin, C. S. Smith, W. B. Derrick, J. A. Johnson, W. W. Beckett, W. T. Vernon, J. A. Gregg, G. B. Young, D. H. Sims, and R. R. Wright.

Words are inadequate to express our appreciation to Josephus R. Coan who has so unselfishly served over a period of seven years as general superintendent and recently appointed over the 17th Episcopal District. We are also grateful for the fine leadership of Dr. Francis H. Gow, recently appointed superintendent of the 15th Episcopal district.

In this year of 1946, the A.M.E. Church extends from Cape Point to Tanganyika and from Inhambane to Walves Bay, and has under her banner 64,852 souls, 490 circuits, and 3,260 preaching points. "The only schools available to the pure South African are those provided by the Christian Church and these are subject to governmental control because of the subsidy received." However, there are 83 accredited schools in which the A. M. E. Church has complete or partial control and the Wilberforce Institute, with expanding library and faculty, which jointly have

an enrollment of more than 12,800 students. The Crogman Community Clinic, recently established, plays a very important part in public health.

At the present time, the government of South Africa has assumed a more tolerant attitude toward the church and its activities. This leniency is a boon of great significance. The members and friends of the A. M.E. Church in America must be cognizant of the advantages accruing from their unselfish financial contributions to the A. M.E. Church in South Africa. On the eve of the Golden Jubilee which commemorates the establishment of African Methodism on those distant shores, we cannot shirk at such a propitious hour, full of limitless possibilities. The A.M.E. Church, through God's ever-present guidance, will shoulder its responsibility and with inherent generosity approach this significant privilege. Realizing today that Africa is no longer the Dark Continent but the continent of the morning. It is our duty, as the home church and brothers in a common destiny, to help engineer the dawn.

To that end, we are endeavoring to raise at least 50,000 dollars to aid in the construction of a Jubilee Building, at Wilberforce Institute and to assist in the special development projects to commemorate this half-century of religious venturing.

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The State of The Church

By W. A. Carr

The Sermon on the Mount still lives. We have seen from history that when religious foundations of a civilization are destroyed that civilizations fall with it. We see coming on in the world, competitions, divisions, dissensions, jealousies, schools of opinions, and in their death struggle they resort to coercions, persecutions and wars, and last the Atomic Bomb. But Christ and his Church have never asked the rulers of the world to build the Kingdom of God, nor can such wars save the Church of Jesus Christ. The Word is more powerful than the sword. Down through the ages Satan has fought by means of Apostate religions, but now as never before he has rallied as he did at the *Crucifixion*, religion, education and government all to combine to stamp out real Christian freedom. Religion is on its death-bed, when it calls for the help of court, magistrates, and armies and governments to save God's prophets. The Christian Church was never built by threats of prison and death. The conquerors of South America in search of gold, gave the poor natives their choice of religion or the sword. Revolution continues today and Christianity is almost an unknown *Quality*.

The most dangerous enemies of the Christian Church, are those who parade their selfish and satanic passions under pretext of loyalty and religious liberty. Mr. Frank S. Mead, writer in the "American Mercury", "The Lunatic Fringe of Religion", and I quote: "Since the turn of the century seventeen million Americans have signed up with new religious cults, twelve million of these converts are said to be deserters

from established churches, whatever the motives and methods, we can't dismiss the millions who are moved by this mass migration."

Paul's letter to the Galatians that the church break down barriers, racial and social, in part was answered and the seed-corn planted, when Dr. Howard Thurman and Dr. Alfred G. Fisk co-pastors of San Francisco Interracial Church appeared in the "Now", a semi-monthly publication in Los Angeles. So the church cuts through prejudices. It is called the Fellowship Church. In the forth-coming days of post war reconstruction Christian Churches will spring up in all parts of America dedicated to the service of mankind; they believe that this is the church's opportunity to lift society from its lowest level. The church is the most completely segregated institution in America.

This brings us to an important insight; the task of the church in aiding growth towards world consciousness. It is not simply that of creating an economical mind, or a world council of churches, but the creating in each community, a folk feeling; as groups; a deep-going spiritual bond that unfies all human beings as common creatures of the Creative God; making communities adequate carriers of a world culture. A great deal is being said about the Post-War World. Words, Wind, and Money are being spent on false hopes of a peaceful world. Preaching is foolishness, but if the world and church is to be saved, keep on beating the anvil! The A.M.E. Church is still growing, and is not disturbed by the flare-up, splits, or amputations, which are due to the lack of discriminatory practices or indoctrination.

The fathers of the church have carried on, despite the torrential storms and trade-winds of accusations. The church in Texas is in better condition than ever before; more paid out Debts; more established and rebuilt; which proves, that there is leadership somewhere, directing the Ship of the Church.

How can they hear, without a Preacher?

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Home Missions Leaders Plan Program For Postwar Era

BUCK HILL FALLS, PA.—Challenged by their leaders to accept the responsibility of more effectively working together on the missionary task in the United States and it possessions during the postwar era, nearly 200 representatives of 40 Home Missions Boards and Societies planned cooperative programs for needy peoples, migrant populations and minority groups at the annual meeting of the Home Missions Council of North America, held here, January 6-9.

"However much the Church in general may lag in the matter of greater unity, the missionary agencies must go ahead together," declared Dr. Mark A. Dawber of New York, executive secretary of the Council, in his annual report. "If this is now one world, then there is one

missionary task, home and foreign. We are now obligated to give a better and greater demonstration of the Church changing the lives of people on the American continent if the Church is to be taken seriously in other lands."

In describing the implications of the Home Missions task in the atomic era, Dr. Dawber stated that the Church must help humanity achieve the better things of life by lifting their burdens in the change from a world of scarcity to a world of plenty.

The delegates of 23 Protestant denominations agreed to allocate $222,726 for interdenominational projects during the year, in adopting the 1946 budget of $326,092 for the Council. The new budget represents an increase of more than $87,000 over the 1945 budget. It includes $45,810 for the general operating expenses of the Council, $25,000 for the anniversary migrant work fund for purchase and maintenance of a fleet of mobile units, $20,000 for a joint program of public relations for home and foreign missons, and $17,555 for the Interdenominational Bureau of Architecture.

A new project for the training of Negro ministers in the cities will be started this year, probably in Indianapolis, Ind.; San Francisco, Cal., and Brooklyn, N. Y., with a budget allocation of $15,000. Emphasis in the program, which will be administered by the Committee on City and Bi-lingual Work, will be on in-service training for Negro pastors.

Rapid expansion in the interdenominational program of religious and social ministry for agricultural migrants during the past two years, and the increasing activity of state committees, has resulted in the adoption by the Committee on Migrant Work of a new financial policy, it was reported by Miss Edith E. Lowry, executive secretary of the Council. Under the new plan, state committees will be responsible for salaries and expenses of the seasonal migrant staff workers, while the National Committee will continue to raise the budget for the national staff, composed of year-round workers.

Adoption of housing standards for agricultural migrants, similar to the code now in effect in New Jersey, will be urged upon the legislatures of other states where migrant labor is used extensively by members of the Committee on Migrant Work and state and local committees. Local church ministers and lay leaders also are urged to take the lead in efforts to improve the attitudes of people in their communities toward migrant laborers.

An attendance of 1,000 pastors and laymen of town and country churches at the national convocation on Town and Country, to be held in Des Moines, Iowa, November 12-14, is being planned by the committee. Delegates will discuss problems of the postwar era in small town and rural churches. The Town and Country committee also voted to request the United States Department of Agriculture to make a study of the relation of in-service training programs conducted by land-grant colleges to the religious life of

the states, and the need for establishment of additional in-service programs.

As a war emergency committee dealing with religious problems in war industrial cities, the Industrial committee of the Council voted to dissolve as of June 30, placing further responsibility for this service upon the established, on-going denominational and interdenominational agencies.

The Indian committee made plans to expand religious work among the American Indians in New Mexico, Arizona and Dakotas through additional workers. Many interdenominational and denominational projects now are serving the Indians who have left the reservations to work in the cities.

Churches were urged by the Council, in adopting recommendations of the Committee on the Christian Approach to the Jews, "to establish friendly contacts" with Jewish neighbors and "seek to bring them within the scope of their ministry." An expansion of this Christian ministry is needed now, "in view of continued immigration of Jewish refugees into the United States," the recommendation added.

In view of the fact that Protestant churches are planning to spend $600,000,000 for new buildings, the Church Building committee reported to the Council that it is determining upon a usable "measuring unit" for a satisfactory church building loan. An effort is being made to induce loaning agencies to consider churches as good risks in new building programs. On the other hand, the committee also is urging "wise, long-range planning" in building programs, in order to avoid "the follies of our yesterdays."

(Note: Plans of other committees of the Council for cooperative work in 1946, will be announced as the plans are implemented.)

The officers and executive staff of the Council were re-elected for another year. The Rev. Stanley U. North of New York, Congregational Christian Churches, was elected as a new director of the corporation.

New members of the Executive committee were elected as follows:

As new chairmen of committees: Alaska—Rev. J. Earl Jackman, Presbyterian U. S. A.; New York; Missionary Personnel—Rev. A. L. Roberts, Presbyterian U. S. A., New York; Sharecropper Work—Rev. Edgar A. Love, Methodist, New York, and Youth and Student Work—Miss Ruth Juram, United Lutheran, Philadelphia, Pa. Members-at-large: Rev. A. K. Stewart, United Presbyterian, Pittsburgh, Pa.; Rev. George Dorsey, United Church of Canada, Toronto, Ont.; and Rev. I. George Nace, Evangelical and Reformed, St. Louis, Mo. Corresponding member without vote: Mrs. Ruth Mougey Worrell, United Council of Church Women, New York.

Also elected were the following new chairmen of Council committees. who already were members of the Executive Committee: Comity and Cooperation—Rev. G. Pitt Beers, Northern Baptist Convention; Inter-Mountain Area—Rev. Thomas

Alfred Tripp, Congregational Christian; Christian Approach to the Jews, Rev. E. Graham Wilson, Presbyterian, U. S. A.; Policy—Mrs. Arthur M. Sherman, Protestant Episcopal, and West Indies—Rev. Earl R. Brown, Methodist. All have headquarters in New York.

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Statement of Principles For Home Missions

BUCK HILL FALLS, PA.—Interdenominational cooperation in the home missions task of 23 Protestant denominations during the postwar era is stressed in a statement of principles adopted by nearly 200 representatives of 40 home missions boards and societies at the annual meeting of the Home Missions Council of North America, held here, January 6-9.

Prepared by a special committee appointed at the annual meeting, the statement was referred, by action of the Council, to the HMC executive committee for consideration in the drawing up of a document for presentation at the 1947 meeting. It is hoped by Council representatives that this implemented statement will become a mandate for the work of home missions in member denominations, whose membership totals nearly 28,000,000 Protestants.

The 12-point statement presented by the committee, whose chairman was the Rev. Stanley U. North, Congregational Christian Churches Missions Council, New York City, was adopted by the Council as follows:

1. New efforts and commitments in home missions work should be made in the realm of interdenominational cooperation. United projects should be conducted in areas where cooperative effort will most effectively meet the needs of the community.

2. Approaches should be made through the Home Missions Council to government and other agencies on behalf of certain groups of people who are the primary responsibility of home missions. Special tension areas where approaches ought to be made in the immediate future are Alaska, Puerto Rico, Hawaii, and American Indian affairs, in order that the people of these areas may have full exercises of citizenship rights.

3. In efforts to secure better race relations, a larger program of cooperation should be developed with other interdenominational agencies.

4. Definite steps should be taken to remove conditions which foster continuous mobility of populations. Permanency of community life must be established in order to permit the full and free development of Christian personality and group life. A basic strategy for the elimination of migrancy must be devised and promoted by the churches.

5. More Christian leaders should be trained in the problems of labor and management relationships so that these leaders may adequately minister to communities where tensions exist.

6. United support should be given the effort now being made

in the Joint Commission on the Development of Cooperation in Local Inter-Church Relations in which the missions boards are conferring with the ecclesiastical leadership in order to secure early interdenominational clearances and more united church effort.

7. Loyal support should be given the churches to the united projects now going forward under the direction of the Home Missions Council among agricultural migrants, sharecroppers, Indians, people living in temporary housing areas, and others.

8. The program now going forward in the realm of cooperative field research and survey need to be strengthened. It should be regarded as the basis for extension and adjustment of missionary effort.

9. We must reaffirm previous recommendations concerning Japanese American work, namely, that the denominational churches in communities where the evacuees are settling should be encouraged to provide a church home for these people and incorporate them into the membership of existing churches. We look upon the intergration of the people of Japanese descent into the membership Caucausian churches as the ultimate ideal, and in the immediate future would suggest that separate Japanese churches be organized only in very exceptional situations on an interdenominational basis. We urge that pastors of Japanese ancestry be given positions in churches not exclusively related to serving Japanese.

10. In the West Indies, the extension of the program of the church by native leadership should be undertaken in the rural areas, the program to include social reconstruction and evangelism.

11. The home missions forces should get themselves to establish standards for adequate support of missionary personnel. We urge that such standards be worked out and achieved cooperatively.

12. The mission boards of Protestant churches, both home and foreign, working cooperatively, should present a program of public relations which will commend the attention of the nation to the missionary enterprise, through the secular and religious press and radio, visual and auditory material.

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Puerto Rican Plebiscite Favored By Mission Executive

BUCK HILL FALLS, PA.—Support of church members for Congressional bills authorizing a plebiscite to determine the future political status of the people of Puerto Rico was urged by nearly 200 representatives of 40 home missions boards and societies in adopting a resolution concerning the plebiscite at tthe annual meeting of the Home Mission Council of North America, held here, January 6-9. The resolution reads as follows:

"In view of the fact that bills have been introduced in Congress to authorize a plebiscite to determine the wishes of the peo-

ple of Puerto Rico as to their future political status and that, in the opinion of the Joint West Indies Committee of the Home Missions Council and the Committee on Cooperation in Latin America, representing six evangelical denominations at work in Puerto Rico, it is important that this plebiscite take account of the possibility of statehood as one of the alternatives, therefore,

"Be it resolved that the Home Missions Council of North America hereby record its strong judgment: first, that such a plebiscite be held in the near future; second, that this plebiscite should offer a full and free choice among the various possible alternatives, including that of statehood; and third, that before the plebiscite is held, Congress should take due steps to implement whatever the choice may be.

"Be it further resolved that copies of this resolution be sent to the Secretary of the Department of the Interior, to the chairman of the Senate Committee on Territories and Insular Affairs and to the chairman of the House of Representatives Committee on Insular Affairs, and to the governor of Puerto Rico."

The Congressional bills which have been introduced covering the points of this resolution are S. 1002, S. 227, HR 3237 and HR 2781. Church members are urged to write to their Congressmen in support of these bills.

Excerpts From Major Speeches Delivered

Dr. Harold A. Bosley, minister, Mt. Vernon Place Methodist Church, Baltimore, Md.
Topic: "The Evangelization of America."

"A new urgency rests upon the Christian churches to get on with their job of evangelizing the world with new energy, insight and devotion. It is painfully apparent that we have no such endless amount of time as we once thought we had to spread the Christian Gospel. The idea of unlimited time died on August 6, 1945; it was the first casualty at Hiroshima. Today, it's one world or no world; it's now or never.

"One way to describe our predicament in the world to day is to say that we are bedevilled by the wrong kind of spiritual and moral maps . . . Church people have had the wrong kind of maps all too frequently. They have been drawn with an eye to creedal bias, sectarian rivalry and denominational bitterness. We have precious little right to preach unity to the statesmen of the world when we have been so remiss in practicing it ourselves.

"Christian people must lead the world to an international policy that is based upon the realization that a community of nations provides the only solution to the danger of our world making one more mistake with a world-wide war that will be fatal to civilization."

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Dr. Luman J. Shafer, executive secretary, Board of Foreign

Missions, Reformed Church in America, New York, and member of recent Protestant commission of visiting Japan.
Topic: "The World Missions of the Church and the Relation of Home Mission to the Total Task.

"It is a hopeful sign when Christian leaders realize that we are beginning a new era in which the total task of the Church is a world mission. The bifurcation of the mission's task into two functional agencies, home and foreign, has caused a bifurcation of the basic experiences and philosophy of the Christian Church. The Church has to move as a unit, and the missionary task is one task.

"Home missions must be put in a world setting. It is important for foreign missions that a new world of order be made, but it also is important to home missions. Home missions will make the kind of country here in America that will influence the world to be.

"The world is turning to America as a new hope. The answer to the question of what kind of a world we are going to have in the future is thrown on our shoulders. Unless a world organization is based on moral principles, it cannot succeed. We in the Church have something to do about that.

"One of the incredible products of Christian influence in America is what is happening in Japan now. The American soldiers are capturing Japan, not with guns but with demonstrations of decent living and friendship for the Japanese. These soldiers received their training for this job not from the military, but in home, church, and school. That is home missions at work in Japan."

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Dr. Willard M. Wickizer, executive secretary, Department of Church Development and Evangelism, Division of Home Missions, the United Christian Missionary Society, Disciples of Christ, Indianapolis, Ind.
Topic: "The Mission of the Church in the United States of America."

"The task of evangelising America is not even half complete, for in the 50 per cent of the population we number as church members we have the "cream," the part of our population that is easiest to reach. It will be a far more difficult task ot reach the second half of the population for Christ than it was the first half. Part of this difficulty is due to the fact that so many of the unchurched people are economically, culturally, socially and educationally underprivileged. Their whole tone of life must be lifted as a part of the evangelizing process.

"This means that the man who is simply an 'evengelist' can never reach for Christ and the Church the other half of our population. The home missionary must still precede as he had to precede in pioneer America.

"Probably the most perplexing problem facing the Church in America today is to be found just here: how to readjust the existing church structure so as to fit the present mature social and economic order. To solve this problem, the principles of comity will have to be applied to a degree as yet uncontemplated.

But, even so, comity will not be enough. Only through the organic union of many great communions can the number of local congregations be reduced to a number commensurate with present needs.

"With only 39 per cent of our 72,000,000 church members really active, there is need to give far more attention than we have been giving to the qualitative character of the church enterprise in America. Local churches must be made more effective units so that the per centage of loss and indfference is decreased. The quality of ministerial leadership must be raised. Lay leadership must become effective."

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Dr. Ross W. Sanderson, director of field research, Home Boards, Congregational Christian Churches, New York City.
Topic: "A Challenge to Cooperation."

"No longer can we talk about home missions as something apart. We live in one world, where the church also must be one. It has its misison abroad, it has its home task. It is one task—at home and abroad.

"American Protestantism must have something even more far-reaching than national 'cooperative research.' It must now have joint planning and the beginnings of a nation-wide interdenominational strategy that will think in terms of regions, cultures, migrations of groups, congenial settings, appropriate ministries, historic resources, and all the other paraphernalia of ecumenical logistics.

"Locally the community presents new problems that cannot be solved by an unmodified denominationalism. If solved at all, they must be solved either un-denominationally of interdenominationally. If we wish to preserve the values of historic Protestantism, we must do together what cannot be done otherwise.

"These are days when we need not more but better churches, nor hordes of new, poorly assimilated church members coaxed to belong to a church that expects little or nothing of them, but better Christians whose winsome living will automatically increase the membership of the church."

* * *

Dr. Jacob A. Long, secretary of city and industrial work, Board of National Missions, Presbyterian Church in the U. S. A., New York City.
Topic: "The Church in City and Industry."

"Movements of the better favored economic groups form the inner city to the suburb have made increasing demands upon the church for suburban church extension, creating at the same time the problem of how to maintain the one-time strong and flourishing downtown church. This twofold problem is further complicated by the tendency of the inner city church to hold on to its suburban members, thus depriving the suburban church of much needed leadership. At the same time, the members of the 'absentee congregation' of the downtown church are so out of touch with the area in which the church is located that the church rarely adapts its minis-

try to meet the needs of the new populations immediately surrounding it.

"Among the factors making for racial tensions in the cities and with which the church must be concerned are these: inadequate housing, low income, lack of suitable social and recreational opportunities, second rate educational opportunities, and discrimination in industry, commerce and the professions. The church cannot escape responsibility here.

"That the church has a definite responsibility to minister among the large and powerful labor group need not be argued here. That it has the further responsibility to minister to the employer is just as obvious. Moral and spiritual values are involved. For the reconstruction of strained relations between labor and management groups the church must take primary responsibility.

"Essentials basic to program building for the city church include the following: (1) through the use of the survey discover the community and its essential needs: (2) know intimately the people who live within the natural geographical parish; (3) know existing resources within the community that may be helpful in developing an over-all minstry; (4) work toward the more complete integration of all community resources in the interest of the residents."

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Dr. Orion Ulrey, Bureau of Agricultural Economics, United States Department of Agriculture, Washington, D. C.

Topic: "The Church and Agriculture."

"The rural church is the logical institution to assume leadership in the development of a rural philosophy. Many clergymen are doing an excellent job. The church, however, is handicapped as long as clergymen are poorly trained for rural work, use the rural church as an economic stepping stone or as a place of retirement, remain isolated from the scientific and educational forces, and do not cooperate with fellow workers from other denominations to serve the community.

"Christianity does not have a real chance to perform its mission in the rural communities so long as such conditions exist. The farm leaders and the educational groups from agriculture have much to contribute to an understanding of rural life values and philosophy, and they are willing to cooperate with the church folks.

"The rural church has a major responsibility in many aspects of community life—by assisting in redeeming human relationships, by providing a set of moral values, by improving the attitude toward rural life, by encouraging better treatment of the land and neighbors, and by assisting the rural individuals to develop a sound personal philosophy and spiritual foundation."

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Dr. Hermann N. Morse, administrative secretary, Board of National Missions, Presbyterian Church in the U. S. A., New York.

Topic: "A Protestant Strategy for Home Missions Today."

"The urgency of the present situation for the Church and for the missionary enterprise chiefly arises from the fact that the world has taken more seriously than we ourselves have the basic implications of Christian truth for the life of the common man. Christianity is the hope of the dispossessed and not, as we have so often sought to make it, the bulwark of the privileged.

"Two broad principles seem to provide the key of the needed strategy for Protestant Home Missions today. The first of these concerns our imperative need to demonstrate our belief that the Christian gospel is the one socially unifying force, over and above all racial, social or cultural cleavages, that can unify the society of our day. The greatest need in the world today is unity on the basis of a common faith and a common brotherhood. For us in the enterprise of Home Missions this involves three closely related emphases which I will describe as equality of religious opportunity, equality in social and community standards, and equality in spiritual fellowship. The first concerns our task in evangelization, the second our task in Christian service, and the third our practice of Christian discipleship .

"The Church is still trying to approach the milling mass of the unchurched on a highly selective and individualized constituency basis. Our habit of identifying a highly selective and individualized constituency basis. Our habit of identifying particular churches not with the community as a whole, but only with selective elements in it not only makes the Church unwittingly a participant in group conflict rather than a solvent of it, but also shatters the continuity of our religious appeal in every changing community and at the same time make community integration more difficult. The Church gives the community a striking example of selective disunity supported by allegedly spiritual sanctions.

"To evangelize America today, we must approach it not on the basis of selective appeal to separate groups or individuals, but on the basis of the community as a whole . . . The time is coming and now is that the parish approach is the only answer to any evangelistic problem. This for two reasons: First, unless we anchor the idea of evangelism to the parish and the idea of the parish to the community, the total influence of the Protestant Church will be increasingly weakened. Second, this approach is the only one that avoids a tragic hiatus between faith and life.

"Society, for its own preservation, will not long tolerate the continuation for many of unequal opportunities for health, education and the other basic necessities. Home Missions has an honorable history of service to such needs. There is still need for its direct ministry to many groups and communities. There is even greater need for forthright leadership to corect basic inequalities. The two things . . . ministry in particular situations and an unequivocal influence on behalf of the rights of all— can no longer be kept distinct.

"I think we have convinced ourselves in the course of this annual meeting of the Home Missions Council that the great tasks we have been discussing are not only c o m m o n responsibilities, but are necessarily corporate in nature, in the sense that they are utterly beyond the capacity of the individual congregation or denomination, however strong, and that they are all inextricably embedded in the structure of the community and in the corporate life of society.

"There is not too much time left to us to demonstrate within the life of the Church, within our own enterprise of Home Missions, that we have a faith that can bring us to unity in Jesus Christ and that we can offer to the world to unite all men in brotherhood. This is our ministry to our own land and to the world: to undergird with a unifying Christian faith; to inspire with Christian hope; to strengthen in Christian service; to knit together in Christian fellowship, and, beyond any bounds of selfish interest to see our nation as a potent force for a Christian world."

"THE LOOK FORWARD"

By CHARLES H. WESLEY

DR. CHARLES H. WESLEY
President,
Wilberforce University

One of the most difficult tasks is to foresee the future with actuality, for the future is unknown, unformed, nebulous and locked in the womb of time. Perhaps, this is one reason why a part of mankind has listened through the ages to the astrologer, the crystal-ball gazer, the fortune-teller and the prophet in a vain effort to understand the future. Others have believed in fate, the operations of luck, of chance, of the breaks of life and they have often thought that these have brought to them what they have deserved or have cut them off from it. To place the responsibility for life which all of these is an effort to evade the responsibility for life which is ours. On the contrary, there are those who take their future by chance and make no effort to plan. They believe in t h e

Oriental proverb which states:

"He who plans for tomorrow completely is a fool. He hath failed to take into calculation the human equation which must always frustrate and baffle him."

However, President Franklin D. Roosevelt challenged us with the words:

"The only limit to our realization of tomorrow will be our doubts today. Let us move forward," he urged, "with strong and active faith."

It is true that the future is ours to capture in its larger aspects, while the details of the picture may grow out of the operation of circumstances. In a settled world, we cannot be cheated out of anything that is due us. What is ours will come to us, but through fear of the future, lack of inner preparation, the attitude of failure in our minds or by hatred, suspicion and unfriendliness in our hearts, we may actually cheat ourselves out of a desired good. By our doubts we attract to ourselves failures, but if we believe strongly, we attract success. Underlying such failure is the prior fact that some spiritual law has been ignored, for our world is governed by natural and spiritual laws and at the heart of our world is a Spirit which seeks the good for us and which we call God.

John Burroughs, poet and naturalist, recalls for us these words:

"The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me."

Our nation is at the place today where it must look ahead. As we face a post-war world, neither luck nor fate can see us through to our objectives. We now know this, and we are planning our material world. There are thousands of individuals who are looking ahead and are seeking to plan the future for us. Hundreds of organizations are working on blue-prints for the reorganization of our world. These programs generally call for work opportunities, adequate wages, reconversion and production of consumer goods, leisure for workers, security against unemployment, sickness and old age disabilities, the control of markets, international banking and finance, colonies and mandates, national spheres of influence and for feeding the hungry and clothing the destitute of the war-torn areas. These are all worked out in the fields of politics and economics. Feebly, the educators of the world are striving to have accepted a plan for intercultural and international education as a basis for peace. This is the weakest part of our effort—as if our world were made only of material things.

One observer has been bold enough to look ahead and describe our world as, "More and more people just riding around

in faster and faster cars with softer and softer springs; more and more children sitting spellbound in darkened theaters, watching pictures of the actions of others; more and more people sitting by the radio listening to what other people are saying or singing; more and more, young and old, sitting in easy chairs, reading about what other people are doing; and more and more crowds of spectators sitting in bleachers, watching a few chosen athletes perform. We may see more and more people flocking to taverns and night clubs and a constantly increasing night life. We may see a still greater dependence upon the stimulation of coffee or upon the kick of alcohol or the lift of the cigarette; and more and more gambling and drinking and license of sex among both young and old. We may see still more political machine and corrupt political bosses in our cities, large and small, and still more exploitation of the many by the few. We may see still more government by pressure groups, minorities, lobbies and still more attempts to cure our ills by some new form of political and social organization, instead of finding effective means of improving our physical health, our stamina and our behavior."

To other persons, the look ahead for the nation may mean new vacuum cleaners, automobiles with six tires, refrigerators purring like kittens and freezing foods to prevent the period of food scarcity, self-cooked foods brought to one's own home, telephones in taxicabs, a seat at a football game in one's own library through television, radios with A.M. and F.M. reception and their combination, nylon stockings for all the ladies, two pairs of pants to a suit for all the men, padded seats on air-conditioned trains, airplanes on schedules like the trains and things of plastic, synthetic rubber and aluminum—all in a world harnessing the atomic power, which may one day replace coal and oil, make agriculture possible in the laboratory, eliminate our dreaded diseases and reduce our enemies to the subordinate places they should occupy.

Hatred, prejudice and intolerance can fashion weapons of destruction which can destroy whole cities. General H. H. Arnold, Chief of the Army Air Forces, describes pilotless missiles with atomic explosives which can be directed from any selected place. Radar and its uses extend both our offense and our defense. Progress has been remarkable in the field of war, while Ethics, Philosophy, Economics, Political Science, Government, and Social Service have not prepared themselves for a new social order. Social thinking has been far behind mechanical thinking. We have invented the things to divide us, while the things which would unite us are more important. Penicillin, the sulfa drugs, and atomic energy in its medicinal aspects, will conquer many of the diseases which formerly took their thousands. These may tend to unite us as they become internationalized. And thus, a part of the brotherhood which religion and education have sought can

be aided by these developments in science.

While science had thrown the world into a halocaust, many great and permanent advances have been made by it. Out of our laboratories will come the solutions of problems which have plagued mankind for centuries. Scientists will be able even to improve on nature as well as to control it. The next half-century should bring such unusual changes that we shall be able to completely overshadow the past years. Science will make the world smaller and may ultimately lead to the peace for which we have prayed, for the threat of retribution and destruction will be too great for the war mongers and the leaders of hate.

As important as the responsibilities of science have been in the past and will be in the future, the simple fact is that unless it is counterbalanced, and liberalized and guided the world will find itself tossed between human happiness and tragedy. Neither can the future be solved by wordy declarations of freedom. Peace is not merely made by work for all, or, as we have called it, freedom form want. Peace is not made merely by bravery or as we call it freedom from fear. Peace is not made merely by saying whatever one wants to say or, as we refer to it, freedom of speech. Peace is not made merely by worshipping God as one wills or, as we speak of it, freedom of worship. Peace is all of these important freedoms but it is also more than these. For crimes have been widely practised among peoples who have had plenty to eat and plenty to wear and plenty for their futures. We have no right to assume then that if we all have these things, homes, food, speech, clothes, security, that we shall then lead the good life. Groups of people have had full stomachs and have been well clothed and well housed, and yet they have practised injustice, committed crimes and participated in man's inhumanity to man. These gains in freedom are great but they are only a part of the social process which can chart the future and build a good world.

This fact is as true of a University. It may have all of the physical creature comforts which students want, but it may still be greatly lacking in the attainment of its promise. As James Garfield said in 1871 of President Mark Hopkins to the Alumni of Williams College, "Give me a log hut, with a single bench, Mark Hopkins on one end and I on the other and you may have all the buildings, apparatus and libraries without him." What is a school without a spirit, without an ideal, although it may have buildings and grounds, students and things?

"What makes a school great? Huge piles of stone heaped heavenward? Vast multitudes who dwell within wide circling walls? Palace and throne and riches past the count of man to tell, and wide domain? Nay, these the empty husk! True glory dwells where great deeds are done, where great men and women rise, whose names athwart the dusk of misty centuries gleam like the sun!

In Athens, Sparta, Florence, 'twas the soul
That was the city's immortal part,
The splendor of the spirit was their goal,
Their jewel the unconquerable heart!
So may the school that I love be great
Till every stone shall be articulate."

We at Wilberforce have a ten-year plan which during the next two years calls for a Science Building at a cost of $250,000, swimming pool and addition to the gymnasium at a cost of $103,-467.00, the improvement of our Water Supply at a cost of $82,-400, with repairs to sewage and the heating systems at a cost of $49,500, and additions to our Printing Plant and Laundry. All of these funds have already been voted by the State Legislature. In addition, a new dormitory is scheduled for erection. We look forward to a new library building, new homes and apartments for our teachers, University Stadium, Student Health Building, Administration Building, Home Economics Practice House, Student Union and major rehabilitation to our old buildings. All of this represents a total expenditure of $2,000,000. This material development is an absolute necessity but, when completed, this will not be the glory of Wilberforce. Its glory must ever rest in the spirit which it keeps alive in its alumni, its faculty, its students and the people whom it serves. We want you to help us to keep faith with this ideal.

American education, existing in a growing materialistic civilization, has been confused and uncertain in its sense of values. Once we were certain about our purposes. They were to develop in youth traits of high character and worthy religious objectives. Recently Walter Lippman says in describing how we have taken the great moral, religious and cultural purposes out of education:

"What have we put in their place? In that place is now the elective, the ecletric, the specialized, the accidental and incidental improvisations and spontaneous curiosities of teachers and students. There is no common faith, no common body of principle, no common body of knowledge, no common moral and intellectual discipline."

In fact, the college seemed to suffer from a fear of religious influences. In their whole-hearted pursuit of truth, they have often ignored the spiritual values of life. The Humanities were reduced in the curriculum, the technical and scientific ones were increased. The word "scientific" became synonomous with the word "scholarly," and without it a discussion was regarded as worthless.

A contemporary described the first New Englanders' efforts as follows:

"After we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the Civil Government, one of the next things we longed for and looked after was to advance Learning and to perpetuate it to Posterity; dreading to

leave an illiterate ministry to the churches, when our present Ministers shall lie in the Dust. And as we were thinking and and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of learning there living among us) to give the one-half of his estate (it being—in all about 1,700 pounds) towards the erection of a college, and all his library. After him another gave 300 pounds; others after them cast in more, and the publique hand of the State added the rest."

The story of the beginnings and later history of Wilberforce are almost the same as this one. Other colleges in large number experienced similar events. Our leaders at Wilberforce have expressed views in this connection which we need to recall again and again, if would not stray from o u r original moorings. Bishop Daniel Alexander Payne, our Founder and First Chairman of our Board of Trustees, declared in 1856 that our "buildings and grounds were dedicated to the grand work of Christian education." The present Chairman of our University Board of Trustees, Bishop Reverdy Cassius Ransom, declared in an address to his college fraternity, the Kappa Alpha Psi Fraternity, in New York City in 1925, "How shall the every growing ranks of Doctors of Philosophy, Masters of Arts, Bachelors of Divinity, our Scientists, Poets, Musicians, Artists, Business and Professional men guide our people now? Will these leaders come to the moral, social, political and spiritual rescue of their white countrymen and seek to deliver them from an attitude which menaces our own nation and the future peace of the world? This scholarship can reach no new high level for mankind unless it is spiritualized." In this way, our two great leaders, the first and the contemporary one, have emphasized the Christian and spiritual aspects of our educational program at Wilberforce.

However, in general, our colleges have emphasized physical knowledge, physical science, research and experimentation in materials which have given us an improved social order but it is now one-sided. If we neglect the other side of our education mankind will face another dark age. We have already faced such ages through the centuries. Education with its emphasis upon the material life is largely responsible for our world situation. It is the people who are educated in our schools and colleges who bear this responsibility. It was not the German worker but the educated German who, with his arrogance, heaped the world in blood. It was not the Italian peasant but the educated Italian who, w i t h his faithlessness, planned the rape of Ethiopia. It was not the Japanese laborer but the educated Japanese who, with his treachery, led in such tactics as the Pearl Harbor attack. It was the educated among the German and Japanese military who planned and permitted the b a r b a r i s m , brutality and beastiality of the prison camps which horrified our contemporary life. It was the educated who contrived the propaganda

and clouded the minds of the masses of the people while they were exploited through war, regimentation and suffering. Their entire system of education, organized as it was on a foundation of falsehood and misrepresentation of the past and the future, is a good example of a wrong thing to do in education.

We must provide for the future that the philosophy of the educated is centered in the things of the spirit, and in redeeming our ideology from the tragedy which arises from the conflicting material ambitions of peoples and their mistreatment of one another on the basis of superficial surface differences. Our task is to re-orientate our course, make room for both phases of life, the spiritual and the material and resolve upon a spiritual advance in relation to peoples, races, minorities, comparable to the advance in the physical sciences, in mechanical skill and scientific discovery. Throughout the land, counsels are being heard for the redirection of higher education, and these are not based entirely upon change for the sake of change.

Our world is still in agony because of the neglect of moral judgment and religious conviction. Reconstruction will depend more largely upon spiritual ideas than upon the material developments, as important as these may be. Truth, honesty, brotherhood, cooperation, loyalty, friendship are the surest of foundations. Evil ideologies do not rise upon such foundations. Our future depends upon the values to which we dedicate ourselves, the choices which we make and the acts performed on the basis of these values. The challenge before us is to decide whether our new science and technology can be controlled by us. Are we to be the masters of these or the powerless victims of their operation.

While we were proud of our science, we were unprepared for the annihilation wrought by the two bombs dropped upon Hiroshima and Nagasaki. For the atomic bomb has opened a new vision of the future for mankind. The universities and colleges trained the men and women who discovered and developed this powerful instrument of destruction. These universities and colleges must now educate the leaders who will use this engine of power for a new day in civilization rather than its periodic destruction. The decision is ours to make. As *Time* for August 20, 1945, states in reference to the splitting of the atom for war, "Man's fate has forever been shaped between the hands of reason and spirit, now in collaboration, again in conflict. Now reason and spirit meet on final ground. If either or anything is to survive, they must find a way to create an indissoluble partnership."

Such a change does not mean that we shall neglect physical science. We should continue to emphasize it and to erect our new buildings of science—as we here at Wilberforce plan to do during this academic year. Such a change means that we shall give the same emphasis and zeal to motives, spiritual purposes, the will of God in his love for man and in man's possible love

for man, as we have to the manufacture of tanks, guns, instruments of war and the gadgets of life. The crisis which we face shows that education and religion must unite themselves in order that a righteous social order may be obtained. We can then be on the threshold of a great era in science, medicine, literature, art, music, drama and a new cultural life among the people of the earth. The road to their happiness is not only along the bypaths of economic well-being and social security but also in the cultural and religious life.

The German government and people failed to recognize this important linkage. With the exception of a few millions, the German people were indifferent to the spiritual life except as it was interpreted in their ideology. They also ignored the rights of peoples while they defied technology and scientific efficiency. The American people find themselves in the same situation and now they are at the crossroads. Hitler continues to conquer America in this repect, as in relation to the concept that certain races are superior and others are inferior. Our Anti-Negroism and Anti-Semitism are unorganized except for the few dramatic hooded nightshirt organizations and we have mainly individual antagonisms and their expressions. But the possibilities for organization are as valid here as in Germany. Economic exploitation, race prejudice and political corruption are operating in the richest nation in the world. Greed and selfishness are rampant in the United States. There is no doubt that the next development in our nation should come in the moral and religious sphere of our life. The past war shows the tragedy of this neglect.

Let us here at Wilberforce undertake, faculty and students, to build our part of the high character and religious purpose which will give the needed strength to our post-war civilization. We say to you:

"Use all your hidden forces. Do not miss the purpose of this life, and do not wait for circumstances to mold or change your fate. In your own self lies destiny. Let this vast truth cast out all fear, all prejudice, all hesitation. Know that you are great. Great with divinity. So dominate environment, and enter into bliss—Love largely and hate nothing."

To this University we have invited you to join in this enterprise of building men and women for the future. From these walls, we want to see you go forth, having felt the impact of our new educational advance, as wise and able graduates, even wiser and abler than those who have gone before. We want you to be builders of the house of civilization and not wreckers of it. You will recall the Latin translation which you made in your beginning Latin. The sentence was "Cyrus is building the wall" or "Cyrus was building the wall" or "Cyrus had built the wall." At no time did any one of us expect to use the words, "Cyrus unbuilt the wall." We have too many unbuilders of walls, too many wreckers, too many destructionists and not

enough builders and constructors.

As you look ahead, you can decide where you will cast your lot. Neither luck nor fate will decide your attainment of your objectives. Under God, the decision is yours to make. If you are going to join this group of those who look ahead and are the builders of the better life, there are three accompaniments of the look ahead, which we should consider, as we live our life here at Wilberforce and then go from this great University to live effectively beyond its walls. These are, first, the exercise of thinking; second, the desire to do, and, third, the will to believe. Let us glance at these accompaniments to the music of our look ahead.

The want of thinking has spelled the differences between success and failure for men and women in school and out of it. Great deeds have been built in thought. The process of thinking has been followed and reactions have resulted from situations in which needs appear. The process may be lengthy before conclusions are reached or it may be sudden and unexpected; and it may be unexpressed for "thought is deeper than all speech." A man has studied for years along a given line of endeavor and suddenly out of nowhere comes an inspiration and a problem is solved. Richard Wagner states that a valued theme in *Das Reingold* came to him while he slept. Coleridge awoke from a dream to find the entire structure of his *Kubla Kahn* in his thought. Creative work of these kinds is not all inspiration, for back of it there may be long periods of work and study. In spite of the statements of Wagner and of Coleridge, research has shown that they had back of their inspirations years of reading, study and travel. Inspirations in moments of thinking come from the thinker himself. He should be prepared to receive this inner light when it appears to him.

Build your future in your thinking. Dream but do not let dreams be your master.

"We are all of us dreamers of dreams.
On visions our childhood is fed;
And the heart of the child is unhaunted, it seems,
By the ghosts of dreams that are dead."
"Let him show a brave face is he can,
Let him woo fame or fortune instead;
Yet there's not much to do but to bury a man
When the last of his dreams is dead."

There are many people who day-dream, which is a type of thinking for its own sake. These are the introverts, who picture themselves wealthy or beautiful and with their ambitions all fulfilled. They use their thinking like Aladdin's Lamp which, when it was rubbed, made things come true. The danger in this process is that one may think, but nothing is done. Day dreaming may be a very futile exercise. However, it can and may lead to action. When a youth dreams of success, works hard, buckles down to his tasks, the dream may be beneficial. It is easier to image that things are

so, than to create them. It is fascinating to think than to act reality. The scientist thinks through his theory, assumes a hypothesis and works to prove his assumption. The man of business dreams, speculates, and his gains increase for his dreams and speculations turn into reality. Under such dreamers, the forest becomes a city and the wilderness blooms like the rose, factories rise from blueprints and the old gives way to the new, because we think. Fellow-Students, *We must become thinkers.*

Closely associated with thought is action, for man cannot live by the thought of things alone. He must act to secure things and he must activate himself in their interest. The thinker can build an air-castle and remain there while he closes his ears to the sound of the knocking of reality at the gates of his dream castle. The works of Shakespeare would have meant nothing to the world if they had remained within the walls of thought. When he had acted to place them on paper, he had completed the cycle of possible attainment. The building which remains in the mind of the architect and builder is useless as long as it stays there as a thought. Louis Pasteur would never have discovered the presence and control of pathogenic bacteria if he had not acted as well as thought in his laboratory.

There must be present the desire to do. Work is an important part of every life. I have believed in the doctrine of work and the act of doing, and not merely in the process of thinking or of expressing these thoughts in words. I, and others here, worked our way through school and college at many types of odd jobs. My first book, which was published in 1927, dealt with the subject of Negro Labor, and I have maintained a devoted interest in the cause of the workers through the subsequent years. Work is not to be ashunned and those of you who have work to do, engage in it with a will.

At one period, work was an active part of education but leisure and the white collar attitude have taken possession of its processes. It is, as if one should ask, why study arithmetic, when adding machines and calculating machines are available? Or why should navigators or artillery officers study trigonometry when they can use tables or when a kind of mechanical brain can direct gunfire? There is no great wonder that the Western World has been referred to as "soft" in the physical sense. In the July *Atlantic Monthly,* Dr. Vannevar Bush, Head of the Office of Scientific Research and Development, states the belief that a thinking machine can be built. He says that a brain robot with an electronic and photographic contraption will be constructed to store up facts and organize them logically. As Dr. Bush says, "Put a set of premises into such a device and turn the crank, and it will readily pass out conclusion after conclusion, all in accordance with logical law, and with no more slips than would be expected of a key-board adding machine." Then it may be that we shall be referred to as "soft"

in the mental aspects of our life. May God help us if we would put our minds on the shelf and fail to do mentally, just as too many of us are paying physically, for the inactive lives we lead. Selective Service revealed in its first draft that out of 2,000,000 of our young men, there were 900,000 physically or mentally unfit. There is need for performance, for doing, for working, physically and mentally, if our bodies and minds are not to pay the prices for inactivity.

With the exercise of thinking and the desire to do goes the will to believe. Our world, as a result of the experimental method which has achieved amazing results over nature, has been affected in its beliefs. An attitude of skepticism is taking the place of an attitude of belief. Cynicism has possessed many of the educated. Many are becoming like the man from Missouri who had to be shown or like Doubting Thomas—they have to be shown the nailprints before they believe. They interest themselves in debunking everything. But life without belief is rudderless. Action, which is Fellow-Students, *we must become doers.*

As you look ahead, fellow students, believe in God, believe in the Church, believe in Wilberforce, believe in yourselves, believe in your future, its ambitions and its attainments, whatever your race, color, status or condition. Fellow-Students, *we must become believers.*

The youth of Italy, Germany and Japan were committed to Fascism and Dictatorship with definite beliefs and convictions. They found in these a motive for their activity and a sanction for their sacrifices of blood, tears and life. There were large bodies of youths in these countries who supported these causes with enthusiasm and sacrificed for them with eagerness. Although older persons may lead their lives without beliefs, many young men and women are faced with the decisions of what to do about life; and these decisions make a difference about what they do.

May you, as youth at Wilberforce, look ahead, not as blind instruments of fate but as *thinkers, doers, believers.* Resolve with me now:

To keep my health!

To do my work!

To live!

To see to it I grow and gain and give!

Never to look behind me for an hour!

To wait in weakness and to walk in power.

But always fronting onward toward the light

Always and always facing toward the right.

Robbed, starved, defeated, fallen wide astray—

On with what strength I have

Back to the way

Which looks FORWARD!

HOMILETICS

"A Question of Life"

By J. E. BEARD

"Son of man, can these bones live?"

I. THE CONDITION AS STATED. No one can think of the moral and spiritual condition of the world today without concluding that this prophet could easily have been referring to the people of our age. Turn where you will, your eyes behold similar conditions. One can see almost anything but "life." It is very common to see the "Church" taking on the appearance of "dry bones." Many have been dry so long that they are turning white.

II. DEATH INDICATED. When the Lord carries His prophet out into the valley, He puts him down where there is no semblance of life. Doubtless God means for the prophet to see only death—death in every direction. Nothing to inspire. "But the hand of the Lord was upon the prophet," thank God! What a dry and hopeless spectacle! Even an inspired prophet was despondent, and for a while, speechless, amazed.

III. A HARD QUESTION. God often asks His prophets questions which they are humanly unable to answer. Indeed wisdom dictates that they leave the answers to God. No doubt God's questions may suggest answers to a man who is in the right attitude. Possibilities are always with our Heavenly Father. "Thou knoweth."

IV. GOD'S METHOD. It seems that God has through the years used human agency to perform some of the most unthinkable miracles. Elisha stretched *himself* upon the dead child, and God made the child live. Christ said, "Roll *ye* away the stone," and Christ called Lazarus forth. As the lame man sat by the gate Beautiful, asking alms, Peter took him by the right hand and said to the man, "In the name of Jesus Christ of Nazareth, rise up and walk." And immediately the man rose up and ran into the temple, praising God.

V. THE POSSIBILITY OF LIFE. It is very encouraging to God's servants to know that hopeless as sinner's case may be, God's everlasting arm can reach him.

"The Lord makes bare his arm
Through all the earth abroad;
Let every nation now behold
Their Saviour and their God."

VI. FAITH INDISPENSABLE. God's servant must have a. Faith in God. "All things are possible to him that believeth." Mark 9:23. "Without faith it is impossible to please him." Heb. II:6. "This is the victory that overcometh the world, even our faith." I John 5:4. b. God's servant must have faith in himself. Little good can one do who

does not have faith in himself, and in his cause, and in his commission. And c. God's servant must have faith in his people—in people generally.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace
can restore:
Touched by a loving heart,
Weakened by kindness,
Chords that were broken will
vibrate once more."

One cannot truly preach to people in whose possibilities he has no faith. Matters little how "dry" the "bones" may be, if our Father has commissioned the preacher to speak to them, it is the duty of that minister to "preach the preaching that He bids him." The results belong to God.

VII. THE REWARD OF OBEDIENT SERVICE. It is possible that few men, and certainly few congregations, have ever fully "tried" God—fully trusted Him. Is it true that one cannot chase a thousand and two put ten thousand to flight, as of old? Has our God changed and failed His people? Or has the Christian Church grown weak and faithless?

If one man like Hitler can turn the world into a veritable hell, why cannot one man like Luther, or Wesley, or Richard Allen turn the devil's kingdom upside down? The dry bones are evidently here—valley full of them! But God needs some real PROPHETS who are not preaching for money, or praise, or honor, or to get the plaudits of men. Verily if men were as determined to win souls as they are to win the things of the world, "God's little army" could turn this world into a revival. "Blessed are they which do HUNGER AND THIRST after righteousness, FOR THEY SHALL BE FILLED." How many men do you see these days who are "greedy" for the salvation of souls? O God, give us another Ezekiel! Please send forth another John Baptist! O God, send and commission another man who is not concerned about his own personal welfare or interests! One who is not afraid to do his duty, and preach the truth!

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By J. H. SMITH

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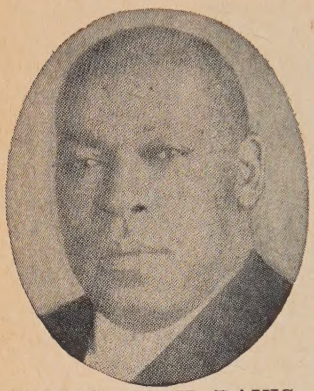
DR. J. H. LEWIS, A.M., D.D.

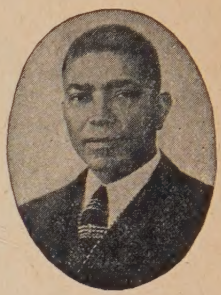
After a generation during which Payne Seminary has weathered many storms, a new and vital personality takes the helm, in the person of that most finely chiseled education personality, Dr. John H. Lewis, who was trained at Morris Brown, Yale and the University of Chicago. He valiantly sets himself to the huge task of a by no means impossible task of selling to African Methodism a One Hundred Fifty Thousand Dollars Building Fund for Payne Seminary.

Yes, Church, Payne Seminary is definitely on the upgrade; she now has a modern scholastic recording system; the students are flocking to her doors as never before; a fine Faculty has been accumulated. Bishops Ransom, Gregg, Sims, Wright, and Greene have pledged to raise the major portion of the $150,000.00 to dress dear old Payne in new and representative material garments. Why just the other day Bishop Gregg had a planning conference with the intrepid Fourth District leaders to raise imperishable Payne $35,000.00!

Bishop Reverdy Cassius Ransom has already prepared to lay $10,000.00 on the sacred altars as an expression in the masterly leadership of far-seeing John H. Lewis, Dynamic Dean.



BISHOP M. H. DAVIS



BISHOP D. H. SIMS

Bishop M. H. Davis and D. H. Sims happily begin their Spring Conferences April 24, and 25. Bishop Davis, the Virginia Conference at Portsmouth with Dr. R. B. Barkley, entertaining pastor, at historic Emanuel Church.

Bishop Sims starts with the Deleware Conference at Dover, April 25, Rev. George W. Matthews, pastor.

The church is safe under their Godly supervision; their prophetic zeal continues to bear abundant heavenly fruit.

SCHEDULE OF CONFERENCES—1946

BERMUDA ANNUAL CONFERENCE—(To be arranged.)

PHILADELPHIA ANNUAL CONFERENCE—Wednesday evening, May 8, 1946, 8:00 o'clock, Jones Tabernacle A. M. E. Church, 20-21 West Diamond Street, Philadelphia 21, Pa., Tel. Pop. 9328. Rev. W. P. Stevenson, Pastor; residence 2017 West Diamond St., Philadelphia, Pa., Tel. Pop. 4017. ANNUAL SERMON—Rev. W. C. Cook.

NEW YORK ANNUAL CONFERENCE—Wednesday evening, May 15, 1946, 8:00 o'clock, Macedonia A.M.E.Church, 136-87 38th Ave., Flushing, N. Y., Tel. Flushing 3-5870. Rev. B. A. Galloway, Pastor; residence 45-28 Bowne St., Flushing, N. Y., Tel. Flushing 9-3568. ANNUAL SERMON—Rev. P. A. Pitts.

NEW ENGLAND ANNUAL CONFERENCE — Thursday evening, May 23, 1946, 8:00 o'clock, Old Charles Street A. M. E. Church, Warren Street and Elm Hill Ave., Boston, Mass. Rev. Oliver W. H. Childers, Pastor, residence 77 Dale Street, (Roxbury) Boston 19, Mass., Tel. Highlands 0066. ANNUAL SERMON—Rev. Richard Allen Hildebrand.

CANADIAN-MARITIME ANNUAL CONFERENCE—(To be arranged.)